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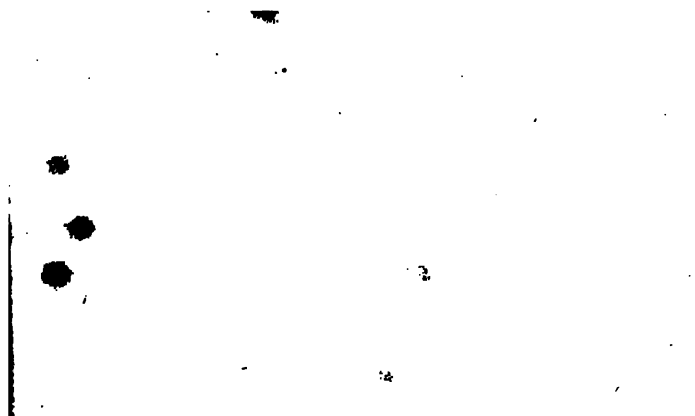
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December 18, 1911.











THE
PRINCIPLES
OF THE
Christian Religion explained:
In a BRIEF
COMMENTARY
UPON THE
CHURCH-CATECHISM.

By the most Reverend Father in GOD,
WILLIAM WAKE, D.D.
Late Lord Archbishop of *Canterbury*.

The Sixth EDITION Corrected.

L O N D O N:

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and *Key* in *Ave-Mary-Lane*.

M D C C L I.





To the Reverend the

ARCHDEACONS,

And the Rest of the

CLERGY,

OF THE

DIocese of *Lincoln.*

My Reverend Brethren,

THE following *Catechism*, composed and published some Years ago for the Use of my *Parish*; is now, at your Request, and by your Encouragement, Reprinted for the Benefit of my *Diocese*: And I make no doubt but that, through the Blessing of God upon your pious Endeavours, it will help to propagate a more perfect Knowledge of the *Doctrine of Christ*, in all the parts of it.

It was with this sort of *Instruction* that that great and wise Minister, the Lord (1) *Cromwell*, began, as the most likely means

A 2

to

(1) See his Injunctions, *An.* 1536. Regr. *Cromwell*. fol. 97, and 99.

To the CLERGY of

to bring on the *Reformation*, so much desired by all Good Men: And though what be required went no farther than to teach first the *Parents*, and *Masters* themselves, and by them their *Children* and *Servants*, the *Creed*, the *Lord's Prayer* and the *Ten Commandments*; yet was this a good Beginning, and even more than many of the *Clergy* themselves, in those Days, were very well able to expound to them.

Hence it was, that about eleven Years after, (2) King *Edward* the *Sixth* found it necessary to repeat the very same Order in his *Injunctions*: "That every *Holiday* when there was no *Sermon*, the *Parsons* and *Vicars* in their several Churches should, immediately after the *Gospel*, openly and plainly recite to their *Parishioners*, the *Pater-Noster*, the *Creed*, and the *Ten Commandments* in English, to the intent the People might learn the same; exhorting all *Parents* and *Householders* to teach their *Children* and *Servants* the same, as they are bound by the Law of God, and in Conscience to do." For their better doing whereof, when the *Service-Book* was compiled about two Years after, a *Catechism* was also inserted into it; and the (3) *Curate* enjoined, "every Sixth Week, at the least, to teach and declare the *Catechism*, according to the *Book* of the same."

We are told, indeed, that (4) Archbishop *Cranmer* had Himself, the Year before, *Anno* 1548, drawn up a *Catechism* for the Instruction

(2) *Edward* VIth *Injunctions*, *Anno* 1547.

(3) Bishop *Burnet's* *History of the Reformation*, Vol. II. Appendix, p. 165.

(4) See *History*, *ibid.* p. 71.

the Diocese of LINCOLN.

tion of young Persons in the Grounds of the *Christian Religion*; and, in his Dedication of it to the King, complained very much of the Neglect of *Catechizing* in former times: But yet still this Work continued in the same State; nor was any thing more done in it by *Publick Authority*, till about four Years after; when together with the *Articles of Religion* another (5) *Catechism* was composed, and published in *Latin*, and all *School-Masters* enjoined by the King's Command to instruct their *Scholars* in it. And here I take the complete Model of our *Church-Catechism* to have been first laid: To the Explication of the *Creed*, the *Commandments*, and the *Lord's Prayer*, was added a short Account of the *Two Sacraments*; and to some or other of these, whatsoever was most necessary to be known, or believed by every *Christian*, was orderly, tho' briefly, reduced.

No sooner was the unhappy stop of this Exercise, which follow'd under Queen *Mary's* Reign, removed by her Death, but (6) Queen *Elizabeth* returned to the same Order that her Brother, King *Edward* the Sixth, had established. She required the *Parsons* and *Vicars*, every *Holiday*, to Recite the *Creed*, the *Lord's Prayer*, and *Ten Commandments* in *English*, that their *Parishioners* might both learn Themselves, and teach their Children the same. And she enjoin'd them every *Holiday*, and every *Second Sunday* in the Year, to hear and instruct the *Youth* of their *Parish*, for half an Hour at

A 3

least,

(5) *Anno 1553. Catechismus brevis Christianæ Disciplinæ summam continens, omnibus Ludi-Magistris auctoritate Regiâ Commendatus.*

(6) *Anno 1559. Queen Elizabeth's Injunctions, N. 5. 44.*

least, before *Evening-Prayer*, in the *Ten Commandments*, the *Articles of the Belief*, and the *Lord's Prayer*; and diligently to *Examine* them, and teach Them the *Catechism*, set forth in the *Book of Publick Prayer*.

About Three Years after it was agreed by the (7) *Queen's Commissioners*, that besides the *Catechism for Children* which are to be *Confirmed*, another somewhat longer should be devised for *Communicants*; and a Third, in *Latin*, for *Schools*. What was done as to the former of these I cannot tell; but for the latter, I find that in the (8) *Convocation*, which met the next Year, such a *Catechism* was drawn up and agreed to by the *Lower House*, and brought up by the *Prolocutor* to the *Upper*. But tho' that *Synod* continued to sit above a Month afterwards, yet it does not appear that any thing more was done in this matter, till about (9) eight Years after; when Dean *Norwiche* publish'd his *Catechism*, which had been before presented to, and in good measure agreed upon, in that *Convocation*.

It would be too tedious to mention all the following *Orders* which were made, as well by the *Bishops and Clergy*, in their *Synods*; as by our succeeding *Princes*, and even by the *Parliament* itself, for the diligent Discharge of this necessary Duty. How strictly the *Ministers* were enjoined to instruct the *younger Persons* of their *Parishes* in their *Catechism*; and *Parents* and *Masters* required to send their

(7) *Anno 1561. Vid. Synod. MSS. in Col. C. C. Cantabr.*

(8) *Act. Convoc. 1562. die Mercur. 3 Martii*, where it is called *Catechismus Puerorum*.

(9) Both his larger and lesser *Catechisms* were publish'd, *Anno 1570.*

their *Children* and *Servants* to be instructed by them. By the (10) *Constitutions* of 1571, every Rector and Vicar was obliged upon every *Sunday* and *Holiday*, to spend two Hours after Dinner in this Work : And lest their *Parishioners* should neglect to attend it, it was order'd ; That no one should come to the *Holy Communion*, or *Answer* for a *Guild* in *Baptism*, or *contract Marriage*, who had not first learned the *Catechism*, so as to be able readily to answer to all the Parts of it.

This was reinforced in the (1) *Synod* of 1575, and confirmed, as the other before had been, by the *Queen's Authority* : And when Archbishop *Whitgift* understood that this profitable Exercise began, nevertheless, to be too much neglected both by the *Ministers*, and *People* ; He not only Remonstrated to his *Suffragans* the sad Effects of it, but earnestly exhorted and required (2) them *In the Fear of God, according to their Pastoral Care, and for the Duty which they owed both to God and his Church, to give strait Charge to Both ; and to see that the Children, and other Ignorant Persons* were duly instructed and examined in their *Catechism*, as by the *Orders* of the *Church* they ought to be.

I shall not need to tell you, how this Matter was settled by the (3) Canons of 1604 : Only with regard to the Ministers Obligation, I must observe, that to secure his Care in this Particular, the first Neglect was, upon Com-

A 4 plaint,

(10) Sparr. Collect. pag. 233.

(1) Append. to my State of the Church, p. 231.

(2) Anno 1591. Regr. *Whitgift*, Vol. I. fol. 181.

(3) See Can. lix.

plaint, decreed to be an *Admonition* from the *Bishop*, with a *sharp Reproof*; the *Second*, *Suspension*; and the *Third*, *Excommunication*. 'Tis true, upon the last (4) Revision of the *Book of Common Prayer*, there is some Change made as to the *Time* when this Office is to be perform'd: For whereas before, both by the *Rubrick* of our *Liturgy*, and by the *Canon* made agreeably thereunto, the *Curate* of every *Parish* was directed to *Instruct* and *Examine* the *Children* of his *Parish* before *Evening-Prayer* began; it is now appointed to be done in *Time of Divine Service*, immediately after the *Second Lesson*; that so not only the greater number may attend upon this Office, but the whole might be performed with the greater *Care*, and *Solemnity*. But still, as to the *Substance* of the *Duty*, it remains as it did; and both the *Curate* is oblig'd upon *Sundays* and *Holidays*, openly to instruct the *Children* of his *Parish* in the *Church-Catechism*; and the *Fathers*, *Mothers*, *Masters*, and *Dames* are required to see that their *Children*, *Servants*, and *Apprentices*, who have not learned their *Catechism*, do come to be instructed by him. (5) If the *Minister* neglects his *Duty*, the *Penalty* of the *Canon*, I before mentioned, is still in *Force* against him: If the *People* omit theirs, they are to be suspended by the *Ordinary*; and if they so persist by the *Space* of a *Month*, they also are to be *Excommunicated*.

How wise the *Constitution* of our *Church* in this *Respect*, as well as in its other *Establishments*,

(4) *Anno* 1661. See the *Rubrick* before the *Church-Catechism*.

(5) *Can.* lix.

blishments, is, it would be needless for me to observe to you. The Reason of the Thing itself sufficiently speaks it : For as by the *Sermon* in the *Morning*, those who are of *riper Years*, and better Knowledge in the Gospel of *Christ*, are edified and instructed ; so by teaching, and expounding, the *Catechism* in the *Afternoon*, the Younger, and more Ignorant, (who are not yet capable of profiting by Sermons) are inform'd and train'd up with such a sort of Learning as is suitable to their Age and Capacities. And yet, alas ! how has this prudent and useful Method been slighted by many, and neglected by more ? And instead of these *Catechetical Institutions*, a *Second Sermon* been introduc'd for the *Afternoon* ; and a new sort of *Teachers* set up, under as new a Character, of *Lecturers*, to Preach it ; and that (oftentimes) not so much to the real Benefit, as to the Fancies and Inclinations of those by whom they are to be paid for it : I cannot say that this is altogether contrary to our *present Establishment*, because the last (6) *Act of Uniformity* has given Directions for the licensing and allowing of them : But sure I am it is a manifest Encroachment upon our good *Old Constitution*, which knew no such Persons, nor made any Provision for them. And the Result has been, that the *Afternoon Sermon* has almost quite thrown out the much better, and more profitable Exercise, of *Catechising* ; which has both the *Laws* of the *Realm*, and *Canons* of the *Church*, on its side ; whereas the other has neither : And therefore if the one *One must* be allow'd, I think the *Other*, at least, should not be omitted.

And

To the CLERGY of

And in this I speak not only my own Sense, but the Judgment of Those whose Opinions carry Authority, as well as Weight, with Them. Such was that of (7) Archbishop *Sheldon*, in the Year 1672, who by the King's Command required his Suffragans "To enforce the Execution of such Laws, and Constitutions, as enabled them to enjoin the Use and Exercise of our *Church-Gatechism*:" Of (8) Archbishop *Sancroft*, in the Year 1688, among whose seasonable and wise Articles, sent to his Bishops in a very *Critical Juncture*, the fourth was this: "That they (the Clergy) diligently *Catechize* the Children, and Youth of their Parishes, (as the Rubrick of the *Common-Prayer-Book*, and the Fifty-Ninth Canon enjoin) and so prepare them to be brought in due time to Confirmation, when there shall be Opportunity: And that they also, at the same time, expound the Grounds of Religion, and Common Christianity, in the Method of the *Catechism*, for the Instruction and Benefit of the whole Parish; teaching them what they are to Believe, and what to Do, and what to Pray for; and particularly, often and earnestly, inculcating upon them the Importance, and Obligation of their *Baptismal Vows*." This was what that great, and good *Prelate*, thought necessary to recommend to the Clergy in the time of our utmost Danger, and as the best Means to prevent the growth of *Popery*, then breaking in, like a Torrent upon us, on every side. And when

(7) See his Letter of that Year to the Bishop of *London*.

(8) See his Articles recommended to the Bishops, *July 16, 1688*.

when his late Majesty, of Glorious Memory, had freed us from the Fear, yet still He thought this Duty of so much Importance; as to give it a particular place in his (9) *Injunctions*, set forth for the better Establishment of our Church in the Year 1694. And our present most Reverend Metropolitan, the Year following, thus prudently reconciled the Discharge of this Duty, with the Manners and Humours of the Times; (10) by directing his *Suffragans* to recommend it to their *Clergy*, since they must Preach (after having Examined the *Children* in their *Catechism*, as the *Rubrick* requires) "To Preach in the *Afternoon* upon *Catechetical Heads*; both that the People may be the better rooted and grounded in the Faith, and also kept from other *Assemblies*."

Having thus shewn you what was the Foundation of that *Direction*, which I communicated to you by your *Archdeacons*, the last Year, with Relation to this Matter; I cannot conclude without acknowledging the very great Satisfaction I have received from your Readiness to comply with it; and the Earnest you have given me of what I may farther expect from you in this Particular, in the large *Subscriptions* you have made for the Distribution of that *Exposition of our Church-Catechism*, which I herewith send to you, among your *Parishioners*. May the God whom We All serve in the *Gospel of his Son*, give his Blessing, both to what I have published, and you shall from thence take Occasion

(9) *Injunctions*: Anno 1694. n. 14.

(10) *Circular Letter*: Anno 1695.

To the CLERGY of, &c.

sion more fully to explain to them; that by a more perfect Knowledge of their Duty, their Faith may be established; their Hearts sanctified; their Piety improved; the Communion of our Church enlarged; and many Souls saved in the Day of the Lord Jesus.

I am,

REVEREND BRETHREN,

Your very Affectionate

Friend and Brother,

W. LINCOLN.

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THE
PRINCIPLES
OF THE
Christian Religion
EXPLAIN'D

*In a BRIEF COMMENTARY upon the
Church-Catechism.*

PART I.
Of the GOSPEL-COVENANT.

SECT. I.

1. Q.



FROM whence is the Word
Catechism derived?

A. From a *Greek* Word
which signifies to Teach by
Word of Mouth: and has
been used particularly to fig-

nify such a kind of Instruction as is made by
way of *Question* and *Answer*.

2. Q. What is that you call your *Church-Catechism*?

*Of Catechi-
zing in Ge-
neral.*

Luke i. 4.
Acts xviii.
25.
Rom. ii. 18.
1 Cor. xiv.
19.
Gal. vi. 6.

The Principles of the

A. It is a short, but sufficient, Institution of the Principles of the Christian Religion, set forth by Authority, and required to be learned of every Person, in order to his being Confirm'd by the Bishop; and prepared both for the profitable Reading, and Hearing of God's Word, and for the worthy receiving of the Lord's Supper.

3. Q. What do you look upon to be the proper Subject of such an Institution?

A. It ought to comprehend all such things as are generally necessary to be known of all Persons, in order to their due serving of God here, and to their being saved hereafter.

4. Q. What are those things which may be accounted thus necessary to be known by All Christians?

A. They may, in general, be reduced to these two Heads: *viz.* 1st, The Knowledge of the Gospel-Covenant; that is to say, Of the Promises made by God to Mankind through our Lord *Jesus Christ*, and of the Conditions upon which We may become Partakers of them. And, 2^{dly}, The Knowledge of the Means which God has appointed whereby to convey his Grace to Us; and thereby both to assist, and confirm Us, in the Discharge of our Duty to him.

5. Q. What are the Promises which God has made to Mankind, through *Jesus Christ*?

A. a Pardon of Sins: b Grace to fulfil our Duty in this Life: And, upon our sincere Performance thereof, c Everlasting Salvation in the Life which is to come.

6. Q. What are the Conditions required of Us by God, in order to our being made Partakers of these Promises?

A. d A hearty Repentance of our Sins past: e A sincere endeavour to live according to God's Commands for the time to come: And both these made perfect, by a Lively Faith in God's

Mercies

Heb. v. 12.

—vi. 1, 2.

Heb. viii. 8.

—x. 16, 17.

Gen. iii. 15.

a Heb. viii.

12.

b Luke xi.

13.

Rom. viii.

1, &c.

1 Cor. iii. 16.

—vi. 11, 19.

2 Cor. i. 22.

Gal. v. 16,

&c.

Eph. v. 9.

1 Pet. i. 22.

1 Joh. iii. 24.

c Joh. iii. 16,

17.

1 Pet. i. 4, 5.

d 2 Cor. vii.

10.

Tit. ii. 12.

Jam. v. 20.

e 1 Jo. i. 6, 7.

—ii. 3, 4

5, 6.

Christian Religion *explain'd*.

3

Mercies towards us, through *Jesus Christ*, *Jo.* iii. 16, 18. 1 *Jo.* i. 7. ii. 2.

7. Q. What are the Means ordained of God, whereby to convey his Grace to Us?

A. They are chiefly two: Constant Prayer to God for us, *Luke* xi. 13. And a worthy Use of the Holy Sacraments, *Mark* xvi. 16. *Acts* ii. 38. 1 *Cor.* x. 16. xi. 23, &c. 1 *Pet.* iii. 21.

8. Q. Are there not, besides these, some other Means ordain'd by God, and necessary to be made use of by Us, in order to our Salvation?

A. Yes there are; particularly the Hearing, Reading, and Meditating upon his Word: The Substance of which, though it be sufficiently gather'd together, and represented to Us in our *Catechism*, yet should not that hinder us from diligently Reading of the Holy Scriptures, nor make Us neglect any other Means of Christian Instruction; but rather we should use our *Catechism* as a Help whereby to render both the Reading, and Hearing of God's Word, more plain, and profitable to Us. *Psal.* i. 2. *Jo.* v. 39. *Rom.* xv. 4. 2 *Tim.* iii. 16.

9. Q. Does your Church Catechism sufficiently instruct you in all these?

A. It does: For therein both the Nature of the Christian Covenant is declared to Us, and the Conditions are set forth on which we may become Partakers of its Promises. And we are particularly Instructed, both how we ought to Pray to God; and what those Sacraments are, which are necessary to be Administred unto, and Received by All of Us.

S E C T. II.

Of the Benefits of the Gospel-Covenant.

1. Q. What is your Name?

A. A. or M.

2. Q. Who gave you this Name?

A. My Godfathers and Godmothers, &c.

3. Q. What is that Name which is here demanded of you?

A. It is my Christian Name; therefore so called, because it was given to me by my Godfathers, and Godmothers, in my Baptism. For as from my Natural Parents I derive the Name of my Family; so from those who were my Spiritual Parents, I take that Name which properly belongs to me as a Member of *Christ's Church*. *Gen. xvii. 5, 15. Gen. xxi. 3, 4. Luke i. 59, 60. Luke ii. 21.*

4. Q. Whom do you mean by your Godfathers and Godmothers?

See below;
S.G. xiv.

A. I mean those Persons who became *Sureties* for me at my Baptism: And upon whose Promise there made in my Name, I was baptized, and so federally admitted into the Communion of *Christ's Church*.

5. Q. Does the Church require every one who is to be Baptized to have such *Sureties*?

A. It does; and, as far as we can learn, has done so from the very *Times* of the *Apostles*.

6. Q. For what *End* has it required Them?

A. For several *Ends*: At first to be *Witnesses* to the Church that the Person was Baptized, and thereby had a *Right* to be admitted to the Communion of it. Afterwards, when *Children* began to be chiefly Baptized, who could not answer for Themselves, to Promise and Covenant for Them: And take care that when they came to Years of Discretion, they should not only be taught what they had done on their behalf; but should

Christian Religion *explain'd.*

5

should be so bred up as to be ready, by God's Grace, to make good themselves, what their *God-fathers* and *Godmothers* had before promised in their *Names*.

7. *Q.* Is it the Duty of every *Godfather* and *Godmother* to take such a Care of those whom they answer for?

A. Yes certainly; and *our Church* does accordingly in a very solemn manner charge them with it. And the Sum of what she requires of them is this: 1st, To put those for whom they have answered in mind, *What a solemn Vow, Promise, and Profession they made by them at their Baptism.* 2^{dly}, To take care that, as soon as they be able to learn, they be taught their *Catechism*; and instructed in the Nature, and Extent, as well as Importance of *what they promised for them*; and of their *Obligation to fulfil it*. And in order to both these, 3^{dly}, To call upon them to go to *Church*; to hear *Sermons*, and to serve God diligently both in *publick*, and in *private*: And if they find them negligent in any of these, to admonish and reprove them; and, in a word, to do what in them lies to engage them *carefully to fulfil*, what they *charitably undertook* on their behalf.

8. *Q.* But why may not all this be as well done by every one's own *Parents*, as by *Godfathers* and *Godmothers*?

A. It is, no doubt, the Duty of all Christian Parents to do this. They are bound, as soon as conveniently they can, to bring their *Children* to *Baptism*. As soon as they grow up, they are bound to *instruct* them in their *Duty*, and to see that they *fulfil* it. But yet still, as it is of great Advantage to every Child to have *others* concern'd to look after him besides his *Natural Parents*, especially in Matters of such high Concernment; so the *Analogy* of this *Sacrament* seems rather to

The Principles of the

require that some *other Persons* should answer for them: That as by *Baptism* we are *born again*, and by that *New Birth* contract a *New Relation*, and enter upon a *New State*; so we should derive this *New and Spiritual Birth*, from some *other Parents* than those from whom we received our *Natural*. But however, it is certainly more safe for any Child to be under the Care and Concern of *four or five Persons*, than of *two or three*; who may both supply the Defects of careless and negligent Parents whilst they are alive, and be instead of them, if they should chance to die before their Children are grown up, and instructed to take care of themselves.

9. Q. What then is to be thought of those, who having been *Sureties* for *Children* at their *Baptism*, do afterwards take no such *Care* of them?

A. They are certainly guilty of a very great Fault: * They *break their Faith* with the *Church*, which upon this *Trust* admitted them to be *Sureties* for them at their *Baptism*. * They become, in some measure, *answerable to God* for the *Ignorance* and *Wickedness* of those whom they ought to have *Instructed*, and *Corrected*. * And they increase the *Prejudices* of such as are not well affected to the *Use* of *Sureties* in *Baptism*; which have little to support them besides the unhappy Observation of the Negligence of too many, who having taken such a *Sacred Trust* upon themselves, do afterwards make but little Conscience of fulfilling it as they ought to do.

10. Q. What are the Benefits which have accrued to you by your *Baptism*?

A. They are Many, and great Ones; but may, in general, be reduced to these Three; that thereby I was made a member of *Christ*, the *Child* of *God*, and an *Inheritor* of the *Kingdom* of *Heaven*.

11. Q. How

Christian Religion *explain'd.*

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11. Q. How were you hereby made a Member of Christ?

A. As I was made a Member of his Mystical Body, the Church; of which Christ is the Head. *1 Cor. xii. 27. Ye are the Body of Christ, and Members in particular.* *b Eph. iv. 5. v. 23. Christ is the Head of the Church.*

12. Q. How were you hereby made the Child of God?

A. As, by this Means, I was taken into Covenant with him; was adopted into his Family; dedicated to his Service; and intitled to his Promises. *Gal. iii. 26, 27. Ye are all the Children of God by Faith in Jesus Christ. For as many of you as have been Baptized into Christ, have put on Christ.—And if ye be Christ's, then are ye Abraham's Seed, and Heirs according to the Promise. See Gal. iv. 5, 7. Eph. i. 5.*

13. Q. How were you hereby made an Inheritor of the Kingdom of Heaven?

A. As, by my Baptism, I became intitled to a Right to it, and was actually put into such a State, that if I be not wanting to myself, I shall not fail of being made Partaker of it. *Tit. iii. 4, &c. But after that the Kindness and Love of God our Saviour toward Man appeared, not by Works of Righteousness which we have done, but according to his Mercy, he saved us, by the washing of Regeneration, and renewing of the Holy Ghost: — That being justified by his Grace, we should be made Heirs according to the Hope of Eternal Life. 1 Pet. i. 3, &c. Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant Mercy, hath begotten us again unto a lively Hope, by the Resurrection of Jesus Christ from the Dead; to an Inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for Us.*

B 4

14. Q. Are

2. Q. What is the first Thing which your God-fathers and Godmothers promised in your Name?

A. That I should Renounce the Devil, and all his Works, the Pomps, and Vanities of this Wicked World, and all the sinful Lusts of the flesh.

3. Q. What does the Renouncing of all these signify?

A. It signifies an utter forsaking of Them: And obliges me not only inwardly to detest them; but so to watch, and govern all my Outward Actions, as not to follow, nor to be led by Them.

4. Q. Do you think that you shall be able thus to Renounce the Devil, the World, and your Own Flesh?

A. So perfectly, as I could wish, I cannot hope to do it in this present Life: Yet I trust that, by the Grace of God, I shall always from my Heart detest, and abhor them; and so order my Life, and Actions, as not to be drawn into any Evil Courses by them; nor even into the actual Commission of any very great, and voluntary Sins.

5. Q. What mean you by the Devil?

A. It is the common Name given in Scripture to those wicked Spirits, who having rebelled against God, and being thereupon justly cast off from that glorious State in which they were created by him; do make it their constant Business and Endeavour, to draw as many off as they can, into the same Rebellion, and thereby into the same State of Misery with themselves. 1 Pet. v. 8. *Be sober, be vigilant, because your Adversary the Devil, as a roaring Lion, walketh about seeking whom he may devour.*

6. Q. What are the Works of the Devil, which together with him, you, at your Baptism, promised to Renounce?

a Joha viii. 41, 44. *A.* All manner of Sin: But chiefly I comprehend, under this first Rank, those Sins which either more immediately relate to him, or proceed from his Suggestions; b such as Pride, Malice, Envy, Revenge, Murder, Lying, and above all, Witchcraft and Idolatry.

b Jo. viii. 44. Acts xiii. 9. 20. 1 Tim. iii. 6. Jam. iii. 14. 15. *Q.* What is the next Enemy which, at your Baptism, you promised to Renounce?

1 Jo. v. 19, 21. *A.* This Wicked World, with all the Poms and Vanities of it.

Q. How is it that you call the World, (the Work of God's Hands) a Wicked World?

A. Not because it is in its self so, but only to shew how far, and in what respect, I am to Renounce it; namely, in all such cases in which it would draw me into any Wickedness, for the sake of any thing which I desire, or enjoy, in it.

Jam. iv. 4. Gal. i. 4. *Christ gave himself for our Sins, that he might deliver us from this present Evil World.* 1 John ii. 15. *Love not the World, neither the things that are in the World: If any Man love the World, the Love of the Father is not in him.*

Q. What do you mean by the Poms, and Vanity of this Wicked World?

Acts xiv. 23. Compare 1 Maccab. ix. 37. 1 Jo. ii. 16. *A.* They do most properly denote the vain State, Shew, and Magnificence, of such as are Great and Rich in it; but do withal comprehend the Riches themselves which are made use of to minister to these Vanities; together with the Covetousness, Injustice, Oppression, and whatsoever other Sins, of the like kind, Men commit for the support of their Vanity, and to obtain such things as minister only to the Pomp and Pride of Life.

Q. What is the Third Enemy, which your Religion engages you to Renounce?

A. The sinful Lusts of the Flesh.

Q. What do you understand by the Sinful Lusts of the Flesh?

A. All

Christian Religion explain'd.

11

A. All those sensual Desires and Inclinations, whereby we are disposed to those Sins which are in a peculiar manner called, in Holy Scripture, *The Works of the Flesh*; such as *Uncleanness, Drunkenness, &c.* See *Gal. v. 19. Rom. viii. 13. Coloss. iii. 5. & John ii. 16.*

12. *Q.* What was the Second thing which your Godfathers, and Godmothers, promised for you at your Baptism?

A. That I should believe all the Articles of the Christian Faith.

13. *Q.* Where are those Articles to be met with?

A. They are only to be found in, and believed upon the Authority of, *God's Word*: Yet have been collected into that short Summary of our Faith, which is commonly called *The Apostles Creed*. See *Part ii.*

14. *Q.* What was the Third thing which your Godfathers, and Godmothers, promised in your Name at your Baptism?

A. That I should keep *God's Holy Will and Commandments*, and walk in the same all the Days of my Life.

15. *Q.* Has there been any such Summary Collection made of *God's Commandments*, as you say there has been of the Principal Articles of your Christian-Faith?

A. Yes, there hath, and that by God himself, in those *Ten Commandments* which he deliver'd to the *Jews* heretofore; *Exod. xx.* and which continue no less to oblige us now. *Mat. v. 17, &c.* See *Part iii.*

*Mat. xix.
17; 18, 19.
Luke xviii.
18, 20.
Rom. xiii.
8, 9.*

16. *Q.* Dost thou not think that thou art bound to believe and do, as they have promised for thee?

A. Yes verily, and by *God's help* so I will, &c.

17. *Q.* Upon

17. Q. Upon what grounds do you think yourself obliged to make good, what your God-fathers and Godmothers promised for you at your Baptism?

A. Upon many Accounts; but chiefly, because what was then transacted, was not only done in my Name, but for my Benefit, and Advantage: And I must resolve to fulfil what they promised for me, or I shall not receive the Blessings, which, in consideration thereof, God was pleased to make over to me. Besides that they promised nothing on my Behalf, but what it would otherwise have been my Duty, as well as Interest, to have fulfill'd.

18. Q. By what means do you hope you shall be Able to fulfil what they promised for you?

John vi. 44.
2 Cor. iii. 5.
Phil. i. 6.
---ii. 13.

A. By the *Grace of God*, which, I am assured shall not be wanting to me, if I do but heartily pray to God for it, and take care to use it as I ought to do. Luke xi. 13. *If ye, being Evil, know how to give good Gifts unto your Children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him?*

19. Q. How are you assured of God's Grace to enable you to *Believe*, and to *Do*, what he requires of you?

Jer. xxxii. 40.
Ezek. xxxvi. 25, 26, 27.
1 John iii. 9.
2 Thess. iii. 3.

A. I am assured of it from hence, That by my Baptism I was put into a *State of Salvation*, which I could not have been, were I not thereby secure of whatsoever is needful, on God's part, to be bestow'd upon me, in order to my attaining of *Salvation*, through *Jesus Christ* our Saviour. Rom. i. 16. *The Gospel of Christ is the Power of God unto Salvation to every one that Believeth.* Phil. ii. 12, 13. *Work out your own Salvation with Fear and Trembling: For it is God which worketh in you both to Will and to Do, of his good Pleasure.*

20. Q. How came you to be called unto such a Blessed State as this?

A. Only

A. Only by the Mercy of God, and thro' the Merits of *Jesus Christ* our Saviour; and therefore I do most heartily thank our Heavenly Father, that he has called me to this State of Salvation, through *Jesus Christ* our Saviour.

Jo. vi. 44.
Ephes. ii. 8.
Phil. i. 29.
2 Tim. i. 9.
Tit. iii. 4, 5.

21. *Q.* Do you think you shall be able still to go on, and persevere in this State?

A. It is my earnest desire and purpose so to do; and I trust that, by the Grace of God, I shall do so. For which cause, I will never cease to pray unto him for the continuance of his Grace; that so I may be found Faithful and Sincere in my Duty to my Life's End. *The Lord is faithful, who shall establish you, and keep you from Evil.* *The Holy Spirit of God, whereby you are sealed unto the Day of Redemption.* *Being confident of this very thing, That he which hath begun a good work in you, will perform it until the day of Jesus Christ.*

Jo. viii. 31.
Rom. ii. 7.
1 Cor. i. 8.
—xv. 58.
2 Cor. i. 22.
Gal. vi. 9.

S E C T. IV.

1. *Q.* BUT what if notwithstanding all your present Desires and Resolutions, you should chance to fall away from your Duty; and thereby put yourself out of *this state of Salvation*; is there no way left for you to recover yourself, and to return again to it?

Of the Method and Means of Restoring our selves to Gods Favour after the Violation of them.

A. Yes, there is; by a true Repentance for the Sins which I shall have committed, and an humble Confession of them to God; with earnest Prayer for his forgiveness, through the Merits, and Intercession, of *Jesus Christ*, our Blessed Saviour and Redeemer.

Luk. xv. 7,
18, &c.
Jo. i. 8, 9.

2. *Q.* What mean you by Repentance?

A. Y

A. I mean such a Conversion of a Sinner to God, whereby he is not only heartily ^a Sorry for the Evil he has done, and resolved to forsake it ; ^b but does actually begin to Renounce it, and to fulfil his Duty according to his Ability ; with a stedfast purpose to continue God's faithful Servant unto his Life's End.

3. Q. What are the chief Acts required to such a Repentance ?

A. To forsake Evil, and to do Good : To turn from those Sins which we Repent of ; and to serve God by an universal Obedience of him, in whatsoever he has required of us.

4. Q. What is the first Step towards a true Repentance ?

A. To be thoroughly convinced of the Evil of our Ways, and heartily Sorry for it.

5. Q. Is every kind of Sorrow to be look'd upon as a part of true Repentance ?

A. No ; there is a Sorrow for Sin which proceeds not from any Love of God, or Sense of our Duty to Him ; nor yet from any real Hatred of the Sins which we have committed ; but merely from the Fear of God's Judgment, and of the Punishment which we may be likely to suffer for them. This is that Sorrow which is commonly called *Attrition* ; and may be found in the most wicked Men, without ever bringing them to any true Repentance for their Sins.

6. Q. What then is that Sorrow which leads to a true Repentance ?

A. It is that Godly Sorrow which proceeds from a Sense of our Duty, and of the Obligations we lie under to the performance of it. When we are sorry for our Sins upon the account of our having thereby offended God ; broken the Covenant of the Gospel ; and grieved the Holy Spirit which was given to us ; and are therefore resolved immediately to forsake our Sins, and never

2 Cor. vii.
10.

^b Psal. xxxii.
5.

Prov. xxviii.

13.

Isai. i. 16, 17.

Ezek. xxviii.

23.

Psal. xxxiv.

14.

Isai. i. 16, 17.

14.

Psal. xxxviii.
13.

2 Cor. vii.
9, 10, 11.

never to return any more to the Commission of them.

7. Q. How is such a Sorrow to be wrought in a Sinner?

A. Only by the Grace of God, and the serious Consideration of our own Estate towards him: the former to be attained by our constant Prayers for it; the latter, by accustoming ourselves often to examine our Souls, and to try our Ways, by the measures of that Obedience which the Gospel of Christ requires of us.

8. Q. Does not God make use of many other ways to bring Men to such a Sorrow?

A. God has many ways whereby to bring Sinners to Repentance. Sometimes he does it by sending some temporal Evils and Calamities upon them: Sometimes by visiting them with Terrors and Disquiets of Mind: Sometimes he calls upon them by the Outward Ministry of his Word; and sometimes by the Evils which befall Others, especially those who were their Companions in their Sins. But whatever the Occasions be which God is pleased to make use of to bring us to Repentance, it is still the Grace of his Holy Spirit, and the serious Consideration of our own wretched Estate, that must begin the Work, and produce in us that *Godly Sorrow*, which finally ends in a true *Repentance*.

9. Q. What are the chief Motives, with Respect to Ourselves, that will be the most likely to engage us thus to Sorrow for our Sins?

A. The Threats of God, denounced in the Holy Scriptures against Impenitent Sinners; and the Promises there made of Pardon to all such as shall truly Repent, and return to their Duty, as they ought to do.

^a Luke xiii. 3.
Prov. xxviii.
^{13.}
^b Isa. lv. 7.
Ezek. xviii.
30---xxxiii.

10. Q. What is the next thing required in order to a true Repentance?

1 Jo. i. 8, 9. *A. Confession of Sin:* Not that God has any need of being informed by us of what we have done amiss; but to the end we may thereby both raise in ourselves a greater Shame, and Sorrow for our Evil doings; and give the greater Glory to God, by a solemn humbling of ourselves in Confession before him.

11. Q. Is such a *Confession* necessary to our *Forgiveness*?

A. So necessary, that we have no Promise of any Pardon without it: Prov. xxviii. 13. *He that covereth his Sins shall not prosper; but whose confesseth and forsaketh them shall have Mercy.* 1 John i. 8, 9. *If we say that we have no Sin, we deceive ourselves, and the Truth is not in us. If we confess our Sins, he is Faithful and Just to forgive us our Sins, and to cleanse us from all Unrighteousness.*

12. Q. To whom is our Confession to be made?

A. Always to God; and in some certain Cases to Man also.

13. Q. What are those Cases in which we ought to confess our Sins to *Man*, as well as unto God?

A. They are especially these Three. 1. In case we have Offended, or Injured our Neighbour; and upon that account need to obtain his Pardon, as well as God's. 2. If by any open and notorious Transgression, we shall happen to have either deserved, or, it may be, to have fallen under, the Censures of the Church; and so Confession to the Church be necessary to restore us to the Peace of it. Or, 3. If we shall have any private Reason that may move us to acquaint any Person with our Sins; for Advice, for Prayer, for Absolution; or for any other

Mat. v. 23.

2 Cor. v.

1 Tim. v. 20.
Jam. v. 16.

other the like spiritual Advantage, which cannot be had without it.

14. Q. What think you of that Confession (commonly called *Auricular-Confession*) which the Church of Rome requires, as necessary to Forgiveness?

A. I look upon it as a great and dangerous Imposition, that has no Warrant from the Holy Scriptures; but is a Rack and Snare to the Consciences of Good Men; and may be apt to encourage Those who are evil-inclined to commit Sin: Whilst by the *Absolution*, which is so readily given them thereupon (and the Efficacy of which is so highly magnified in that Church) they are taught to entertain a much less Opinion both of the Heinousness and Danger of their Evil-Doings, and of the Easiness of obtaining the Forgiveness of them, than either the Scripture Warrants, or their own Interest should prompt them to admit of.

15. Q. Is there not somewhat yet required, beyond this, in order to our Forgiveness?

A. Yes, there is; for to all this there must be super-added an *Actual forsaking* of those Sins Prov. xviii. 23. which we *Confess*, and that Absolute, and without Reserve: So that we must firmly resolve, and as much as in us lies, heartily endeavour, not to return any more to the Commission of them. Eccl. i. 7. Ezek. xxxiii. 11.

16. Q. But ought there not, beyond all this, some *Satisfaction* to be made to God, for the Sins which we have committed?

A. Yes certainly; and such there has been made, by our Saviour *Christ* for us; who has fully satisfied the Justice of God for our Sins, and left nothing more for us to do, in that behalf. Heb. ix. 25, 26, 28. Heb. x. 12, 14. 1 Pet. ii. 24. —iii. 18. 1 Jo. i. 7.

17. Q. What do you then say to those *Satisfactions*, which the Church of Rome teaches we ourselves may, and ought to make, for our Sins?

A. That

A. That they are built upon a false Foundation ; are contrary to the Goodness of God ; and beyond the Capacity of Man.

18. *Q.* What is the Foundation upon which they are built ?

A. It is this : That when God forgives us our Sins, whether upon our own Repentance, or by Virtue of the Priest's Absolution ; He remits indeed the Fault, and purges away our Guilt ; and by this acquits us from the Everlasting Punishment that would otherwise have been due to them : But yet still retains us under an Obligation to some temporal Sufferings, either by satisfactory Works to be done for them in this Life, or by undergoing a certain proportion of Pain for them after Death, in a Place which they call *Purgatory*.

19. *Q.* How does it appear that this Foundation is false and erroneous ?

A. Because in the first place, it is Absurd to suppose, that God should forgive the whole Guilt of our Sins, and yet, having done so, should afterwards punish us for them : And secondly, It is injurious to the Sufferings and Merits of *Christ*, whose Death was a sufficient Satisfaction for the Sins of the whole World ; and has left no room either for God to require, or for us to pay, any thing more.

20. *Q.* Does Repentance then, if it be sincere, without any thing more, restore us again to our State of Grace, and reconcile us to God Almighty ?

A. If it be sincere, it does, through Faith in *Jesus Christ*.

21. *Q.* Does God allow Repentance to all Sins ?

A. There is no Sin but what true Repentance washes away : But there may be some Cases in which God may deny Us his Grace, so that we shall not be able truly to repent.

22. *Q.* What are those Cases ?

A. They

Acts ii. 37,

38.

Acts xiii.

38, 39.

—xvi. 30,

31.

A. They may All be reduced to this one general: namely, a Wilful Abuse, and Resistance of the Divine Grace: Whether it be by a long Habit of Sinning; or by frequently acting against the Dictates of our own Consciences, and the Motions of God's Holy Spirit: To say nothing of some Sins, which are in an Eminent manner destructive of the Divine Grace, such as Pride, Covetousness, Sensuality; but especially that Sin, which is expressly called in Scripture, the *Sin against the Holy Ghost*.

23. *Q.* What is meant by that *Sin*?

A. I suppose it to have been the particular Sin of the *Jews* heretofore, in not only obstinately refusing to receive our Blessed Lord for their Messiah, after sufficient Proofs given by him to convince Them that he was so; but asserting those Miracles which he wrought in proof of his Divine Authority to the Help of the Devil, when at the same time they either were constantly convinced, or, but for their own Faults might have been, that He did Them by the Power of God. *Mat.* xii. 31. *Comp. Mark* iii. 28. *Luke* xii. 10.

John v. 44.
--ix. 16, 30,
&c.

24. *Q.* Do you look upon this Sin to have so wholly belonged to those Men, as not to be capable of being committed by Any Now?

A. That very Sin, which in Scripture is so called, cannot now be committed, because *Christ* is not now upon Earth, nor have we therefore any Occasion given us thus to *Blaspheme* against the *Holy Ghost*. Yet some Sins there are of a like Nature, which may still be committed by Us; and which, being Committed, may prove no less dangerous to Those who are guilty of Them, than that *Sin* did prove to the *Pharisees* heretofore.

25. *Q.* What Sins are those which you suppose to come nearest to it?

A. Apostasy

Heb. vi. 4.

&c.

---x. 25, 26.

A. Apostasy from the Christian Religion, after having been convinced of the Truth, and made Partakers of the Promises, of it. Next to that, an Apostasy, from the Truth, and Purity of the Gospel, for the sake of some worldly Fears on the one Hand, or of some present Hopes and Advantages on the Other; or the Communion of a Church, which not only obstinately resists the Truth; but damns, and persecutes all such as profess it. And, lastly, Apostasy to *Idolatry*; which seems to be *the Sin unto Death*, spoken of by St. *John*. 1 *John* v. 16, 21. and for the Remission of which he gives Us but little Encouragement to Pray, *Ver. 16.*

26. Q. What then do you think of Those who go off from the Communion of the *Church of England*, to That of the *Church of Rome*?

A. Generally speaking, as of *Apostates*, and *Idolaters*: To whom God may, by an extraordinary Effect of his Mercy, give Grace for Repentance, and so for Salvation, but of whom otherwise we have but little Ground of Hope.

27. Q. Do you look upon such to be in a more dangerous Estate, than those who were from the beginning bred up in the *Roman Communion*?

A. I do: forasmuch as they have both rejected the Truth once known, and received by them; and cast off the Way, in which the Providence of God had placed them; and that, it may be, on some *bad* Grounds, to be sure without any sufficient Reason, to justify their doing of it.

28. Q. What then do you think of those who have always been of the Communion of that Church?

A. I think them, in general, in much greater danger *Now*, than they were *before* the *Reformation*:

ion: And still those in more Danger who
 lived among those of the *Reformed Church*,
 so were in a better Capacity of being con-
 sidered of the Errors of their Way. But, most
 II. do I think the Condition of those to
 dangerous, or rather desperate, who being
 they know their Errors; or as Priests, are
 ed to instruct the People in the Purity of
 of Religion. The Sincere, and Ignorant,
 either want Capacity, or want Opportuni-
 to know the Truth, and for that Reason
 either seduced from it, or continue Ignorant
 I hope God, who knows the Hearts of
 Men, will forgive: The Careless, the Pre-
 judiced; but most of all, the obstinately Blind
 Hypocritical among them, I cannot acquit;
 must leave them to the Judgment of God,
 will render to every one according to his
 workings.






P A R T II.

Of the ARTICLES of our FAITH.

Of the Rule
of Faith, the
Holy Scrip-
tures.

S E C T. V.

1. Q.  HAT was the second thing which your Godfathers, and Godmothers promised in your Name?

A. That I should Believe all the Articles of the Christian Faith.

2. Q. Where are those Articles to be found?

A. In the *Holy Scriptures*; and particularly in those of the *New Testament*.

3. Q. What mean you by the *Holy Scriptures*?

A. I mean those *Books*, which thro' the Assistance of the *Holy Spirit*, were written by *Moses*, and the *Prophets* under the *Law*; and by the *Apostles* and *Evangelists* of *Christ*, since the publishing of the *Gospel*; to direct us in the Knowledge of God, and of the Duty which He requires of Us.

^a Tim. iii.
16.

^a Pet. i. 21.

4. Q. How do you know what Books were written by these Persons, in order to these Ends?

A. By the Constant, Universal, and Undeniable Testimony both of the *Jewish* and *Christian Church*: From the former of which, we have received the *Scriptures* of the *Old*; from the latter, those of the *New Testament*.

5. Q. How do you know that these Books were written by the Assistance of the *Holy Spirit*?

A. 1. 1.

A. 1. By the *Authors* who wrote them; who were doubtless no less *inspired* in what they *Wrote*, than in what they *Taught*, of the *Gospel of Christ*. Luke i. 1, 2.
Jo. xix. 35.
---xx. 24.
2 Pet. i. 15,

2. By the Design of God in stirring up those Holy Men to the composing of them; which was to leave thereby a Constant, Infallible *Rule of Faith* to the Church in all Ages of it. 16.
Jo. xx. 31.
Luke i. 4.
2 Tim. iii.
15, 16, 17.

3. By the Opinion which all Christians from the time that they were published, and received by Them, have had of Them; and the Deference which, upon that account, they have paid to Them. And, lastly, By the Subject matter of Them, and those internal Marks of Divine Wisdom, and Piety, which are so conspicuous in all the Parts of Them.

6. Q. Do you look upon these Scriptures, as the Only, Present *Rule of your Faith*?

A. I do: Nor is there any Other certain Foundation on which to build it.

7. Q. What think you of the *Tradition* of the Church?

A. Could I be sure that any thing not contain'd in the *Scriptures*, came down by a certain, uninterrupted *Tradition*, from the *Apostles*, I should not except against it: Nay, I do therefore receive the *Holy Scriptures*, as the *Rule of my Faith*, 2 Theff. ii. because they have such a *Tradition* to warrant 15. me so to do. But because there is no such *Tradition* for any thing that is not Written, therefore neither do I build my Faith upon it: But on the contrary, do suppose, that, by the Providence of God, the *Holy Scriptures* were purposely written, to prevent those Doubts, those Mistakes, and indeed those Forgeries and Deceits, which his Infinite Wisdom foresaw, an *Oral Tradition* would always have been liable unto.

8. Q. Can the *Holy Scriptures* alone make your *Faith* perfect?

A. They

2 Tim. iii.
27.

A. They can: Nor ought I to believe an thing as an Article of my Faith, which either not contained in them, or cannot plainly be proved by them.

9. *Q.* What do you think of the *Churches Definitions*?

A. That I ought to submit to them in what soever they define agreeably to the Word of God. But if in any thing they require me to believe what is *contrary* to the *Word of God*, or *cannot be Proved thereby*; I ought absolutely to Reject the One, and am under no Obligation to Receive the Other.

10. *Q.* But is not this to make yourself wiser than the *Church*?

A. No, by no means; but only to make the Word of God, of more Authority with me than the Word of Man: Whilst I choose rather to Regulate my Faith by what *God has Deliver'd*, than by what *Man Defines*.

11. *Q.* Are the *Holy Scriptures* so Plain, and Easy to be Understood, that Every One may be Able to judge for Himself what he ought to Believe?

Psal. cxix.

105.

Jo. v. 39.

---ix. 37.

Rom. xv. 4.

A. In Matters of necessary Belief, they are very plain, even to the most ordinary Christian: Yet we do not deny but that every Man ought to *hear the Church*; and to attend to the Instructions of those who are the Pastors of it. Only, we say, that neither the Church, nor its Pastors, ought to teach any thing as an Article of Faith; or require any Man's Assent to it, as such; that cannot be shewn to have been either expressly deliver'd in the *Word of God*; or, by a plain and necessary Consequence, be Proved thereby.

12. *Q.* But how shall the Unlearned be able to know what the Scriptures propose; seeing they are

are written in a *Language* which such Persons do not understand?

A. By Reading them in their own *Vulgar Tongue*, into which every Church has, or ought to have them faithfully Translated, for the Benefit of Those who do not understand the Languages in which they were Composed.

13. *Q.* Do you then think that the People ought to be suffered promiscuously to *Read* the *Holy Scriptures*?

A. Who shall forbid Them to Read what was purposely designed by God for their Instruction? The *Scriptures* are as much the Voice of the *Apostles*, and *Evangelists*, to Us of these Times, as their Preaching was to those of the Age in which they lived. And it may, with as good Reason; be ask'd, Whether we think the People ought to have been promiscuously Suffer'd heretofore to hear the *Apostles Preach*; as whether they ought to be Suffer'd promiscuously to *Read* their *Writings* Now.

Mat. xxii.

29.

John v. 39.

Acts xvii. 2,

11.

14. *Q.* But amidst so many Things as the *Holy Scriptures* deliver, how shall the People be able to judge what is necessary to be Believed by Them?

A. Let them Believe All they meet with there, and then, to be sure, they will Believe all that is necessary. But for the sake of those who either want Ability to Read, or Capacity to Judge, what is most necessary (in Point of Faith,) to be known, and profess'd by Them; the Church has from the beginning collected it into a short Summary; which every Person of Old, was required both to know and assent to, before he was admitted into the Communion of it.

Acts viii.

36, 37.

2 Tim. i. 13.

15. *Q.* What is that Summary of which you speak, and which you account to comprehend all the most Necessary Articles of our Christian Faith?

A. It is commonly called *The Apostles Creed*: Not that the Apostles Themselves composed it ; (at least not in the very Form in which we now have it ;) but because it seems to come the nearest, of any, to the *Apostles Times* ; and does with the greatest Simplicity of Expression, comprehend a short Summary of the *Apostles Doctrines*.

16. Q. What mean you by the Word *Creed* ?

A. It is the same in *Latin*, as *Belief* in *English* : And it is so called in both, from the first Words of it, I BELIEVE, which in Sense, though not in Expression, run through every Article of it.

Of the Summary of our Faith, the Apostles Creed

S E C T. VI.

Catechist. **R**ehearse the Articles of your Belief.

A. I Believe in God the Father Almighty, &c.

2. Q. You said that those Words I BELIEVE, were not only the First Words of your *Creed*, but the most Material ; as running in effect, through every Branch of it. Tell me therefore, what do you mean when you say, *I believe* ?

A. To believe, in general, is to assent to the Truth of any thing, upon the sole Authority of the Person who delivers it : Who, if he be a Man only, the Assent which I give to what He says, produces in me a *Humane Faith* ; if, as here, he be God, then the Assent which I give to what is deliver'd by Him, is properly a *Divine Faith*.

3. Q. What is the Difference, with respect to Us, between these Two ?

A. It is very Great : For because a Man, tho' never so Wise and Careful himself, may yet not be honest,

honest, and so Impose upon Me : Or should he be never so upright, may yet, after all his Care be Mistaken himself, and thereby lead me into Error ; therefore in assenting to what such a One proposes, I can at the most give but such a *Belief* to it, as is suitable to a mere *Humane Testimony*. I may Believe what he says to be *True*, but yet so as not to exclude a *Possibility* of its being *Otherwise*. Whereas God being neither capable of being Deceived himself, nor of Imposing upon any Other ; when I give my Assent to what he has Revealed, I do it not only with a certain Assurance that what I believe is *true*, but with an absolute Security, that *it cannot possibly be false*.

4. Q. But why do you say *I Believe*, and not *WE BELIEVE* ; as when you pray, you say, *OUR Father*, &c.

A. Because though One Man may *Pray*, yet One Man cannot *Believe*, for another. And however in Charity I may suppose every Christian to believe what is here deliver'd ; yet since 'tis certain there are many *Infidels* and *Hypocrites*, scatter'd up and down among the Faithful, and I cannot certainly distinguish who are indeed Believers, and who not ; neither can I, with an Assurance of Faith, say, *We Believe*, because I cannot certainly tell, whether another Man does truly believe those Articles, or No. Besides, that this Creed being intended to be the Form, upon the Confession whereof, Persons should be admitted to Baptism ; and in that Case, every one was to make a distinct Profession of his Faith, in order thereunto, it was fitting the Creed itself should be penn'd after such a manner, as was most proper for the main End for which it was Composed.

5. Q. Are all the things contain'd in this Creed to be proved by *Divine Revelation* ?

C 2

A. They

A. They are all plainly deliver'd to us in the *Holy Scriptures*; which being confessed by all Christians to be the *Word of God*, what is deliver'd by them, must be looked upon as deliver'd to Us by *God Himself*.

6. Q. What are the general Parts of which this Creed does consist?

A. They are these Four: First, It shews us what is most needful to be Believ'd, and Professed by Us, concerning *God the Father*: Secondly, Concerning our *Lord Jesus Christ*; Thirdly, Concerning the *Holy Ghost*: And Fourthly, Concerning the *Church of Christ*; its Duties and Privileges here, and the Blessings and Glory which God has prepared for it hereafter.

7. Q. Do you think it necessary not only to Believe all these things, but also, upon Occasion, to Profess the Belief of them?

A. I do think it necessary, whenever our Duty to God; or the Edification of our Neighbour; or the Honour of our Religion, shall Require it of Any of Us. *Mat. x. 32. Whosoever shall Confess me before Men, him will I Confess also before my Father which is in Heaven. But whosoever shall deny me before Men, him will I also deny before my Father which is in Heaven. Rom. x. 9. If thou shalt confess with thy Mouth the Lord Jesus, and shalt believe in thy Heart, that God hath Raised him from the Dead, thou shalt be saved. For with the Heart Man believeth unto Righteousness; and with the Mouth Confession is made unto Salvation. See 1 Peter iii. 15.*

Christian Religion *explain'd.*

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S E C T. VII.

Of God the Father, and what we are to believe concerning Him.

1. **Q.** WHAT is the first Article of your Creed?

A. I believe in God the Father Almighty Maker of Heaven and Earth.

2. **Q.** What is God?

A. He is an ^a Eternal, ^b Infinite, ^c Incomprehensible ^d Spirit; ^e Immortal, Invisible, Almighty; most Perfect himself, and the Giver of all that Perfection, which is found in any Others.

3. **Q.** How do you profess to believe in God?

A. I do firmly Believe that there is such a Being as God, *Heb.* xi. 6. and that there is but ^f One such Being; so that besides him there neither is, nor can be, any Other. *1 Cor.* viii. 4, 6. *We know that there is none Other God but one:—To us there is but One God the Father. Isa.* xlv. 5, 6. *I am the Lord, and there is none else; there is no God besides Me: I am the Lord, and there is None else.*

4. **Q.** Upon what Account do you give to God the Title of *FATHER*?

A. Upon several Accounts, but chiefly on these Two: First, with Respect to our Lord *Jesus Christ*, whom, in the next Article, I profess to be his *Son*: And, secondly, as he may also be accounted *our Father*, *2 Cor.* i. 3. *Blessed be God, even the Father of our Lord Jesus Christ.* See *John* x. 29, &c. *Our Father which art in Heaven.*

5. **Q.** How do you believe God to be our Father?

A. * By Right of Creation; so he is the Father of all Mankind: *1 Cor.* viii. 6. *To Us, there is*

but one God the Father, of Whom are all things.

Rom. viii. 15. * By Right of Adoption; so he is the Father of
Jam. i. 18. Us Christians in particular. Eph. i. 3, 5. *Blessed be the God and Father of our Lord Jesus Christ*———Who hath predestinated Us unto the Adoption of Children, by Jesus Christ to Himself. Comp. Eph. iv. 6.

1 John iii. 1.

6. Q. What do you mean by the Attribute of ALMIGHTY?

Psal. xciii.

xcvii. xcix.

Gen. xviii.

14.

Psal. cxxxv.

6.

A. I mean Two things: (1st) That God has a Right of absolute Power and Dominion, over all the World. Dan. iv. 34. *His Dominion is an Everlasting Dominion, and His Kingdom is from Generation to Generation.* And (2^{dly}) That He has an Infinite Power of Action; so that He can do all Things, and with Him nothing is Impossible. Mat. xix. 26.

7. Q. Can God then do All things?

Hab. i. 13.

Tit. i. 2.

A. He can do all things that are not either simply Impossible to be done, as implying a Contradiction: Or else contrary to his Goodness, and Perfection to Do; as to Sin, to be Ignorant, and the like.

8. Q. By what Act, especially, has God manifested himself to be Almighty?

A. By making the Heaven, and the Earth.

9. Q. What do you understand by that Expression, the Heaven, and the Earth?

Gen. i. 1.

Psal. cxlvi.

Acts iv. 24.

xiv. 15.

Col. i. 16.

A. I comprehend under it All things that ever were made; Visible and Invisible; as being all Made, and Created, by God.

10. Q. How did God Make All these?

A. After two different Manners. Some He produced by an immediate Creation: Thus were the Angels form'd, and the Spirits of Men: And thus was that first Matter produced, of which Moses speaks, Gen. i. 1. *That in the Beginning God created the Heaven, and the Earth.* To the Other Parts of the Creation he gave Being,

by

Christian Religion explain'd.

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by forming them out of an Antecedent Matter: So he made this Visible World, as we Read,
Gen. 1.

11. Q. By whom did God make the World?

A. By his Son; sometimes call'd The Word:
John i. 3. All things were made by Him, and without Him was not any thing made that was made.
And again, *Verse 10. The World was made by Him.* Comp. *Coloss. i. 16. Heb. i. 2.*

12. Q. Was this Son, the same JESUS, who afterwards came into the World, to publish the Gospel, and Die for Us?

A. So the Scriptures expressly tell us, *Heb. i. 1, 2. God who at sundry Times, and in divers Manners, spake in Time past unto the Fathers by the Prophets, Hath in these last Days spoken unto Us by his Son; by whom also he made the Worlds.* And St. Paul, speaking of Him, *In Whom we have Redemption through his Blood, even the Forgiveness of Sins; Col. i. 14. tells us, Verse 16. That by Him were All things Created, that are in Heaven and that are in Earth, Visible and Invisible; Whether they be Thrones, or Dominions, or Principalities, or Powers, all things were Created by him, and for him; and he is before all things, and by him all things Consist.*

13. Q. Is there any thing more comprehend-
ed in this Article, with relation to God the Fa-
ther?

A. This only; That as God, at the Be-
ginning, thus Created All things; so having
Created them, he has ever since continued to
Support and Preserve them, *Heb. i. 3.* And
that so particularly, that there is not the least
Thing in the World, to which his Providence
does not extend itself, *Mat. vi. 26, 28, 29, 30.*
x. 29, 30.

14. Q. Why do you profess to Believe all this
of God?

C 4

A. Be-

A. Because though some part of it might have been discover'd by *Natural Reason*, and accordingly was found out by the wiser Heathens; yet the full, and perfect Knowledge of all this is due to *Revelation*: And by the Accounts we have of these things in the *Holy Scriptures*, we both more clearly Understand Them, and are more firmly perswaded of the Truth of Them.

Of *Jesus Christ, His Mission, and Offices.*

S E C T. VIII.

1. *Q.* **W**HAT does the *Second Part* of your *Creed* contain?

John xiv. 1.
John iii.
23.

A. It contains a short Account of all such things as are necessary to be known, and believed by Us, concerning our *Lord* and *Saviour JESUS Christ*.

2. *Q.* How is He here described to Us?

A. By his *Person*, his *Offices*, his *Relation to God*, and to Us.

And in *Jesus Christ* his only *Son* our *Lord*.

3. *Q.* How is his *Person* set out to Us, in this Article?

A. By the *Name*, which he went by whilst He was upon Earth; *JESUS*.

4. *Q.* How came our Saviour to be called by that Name?

A. He was so called by the express Command of God, deliver'd by an Angel; first to the *Blessed Virgin*, Luke i. 31. and then to *Joseph*, Mat. i. 21.

5. *Q.* Is there any particular Significancy in that Name, that should move God in such an Extraordinary manner to give it to Him?

A. There

A. There is: For it denotes a *Saviour*; and was given by God to our blessed *Lord* to shew, that He was to be the *Saviour* of the *World*; and that No other was to be so: *Mat. i. 21. Thou shalt call his Name Jesus, for He shall Save his People from their Sins.* *Acts iv. 12. Neither is there Salvation in any Other; for there is none other Name under Heaven given among Men, whereby we must be saved.* Luke ii. 11,
21.
Acts xiii. 23.
1 Tim. i. 15.

6. Q. How was this *Jesus* to *Save* the *World*?

A. By delivering Us both from the *Power*, and from the *Punishment* of our *Sins*; and by putting us in a way of attaining unto Everlasting Salvation. *Acts v. 30, 31. Tit. ii. 11, &c. Rom. vi. 4, 5, &c.*

7. Q. What is the Title given to our Blessed *Lord*, with respect to his *Offices*?

A. He is called *CHRIST*; which is the same in *Greek* that *MESSIAS* is in *Hebrew*, or *Syriac*: And is as much as to say, the *Anointed*. *John i. 41. We have found the Messias, which is, being interpreted, * the Christ.* *John iv. 25. I know that Messias cometh, which is called Christ.* John vii. 42,
42.
--- ix. 22. x.
24. xi. 27.
Acts ix. 22.
* In the
Margin, the
Anointed.

8. Q. Why had our *Saviour* this Title given to Him?

A. To shew, that as by the Ceremony of *Anointing* heretofore, God consecrated those whom he called to some certain *Offices*; so was this *Jesus* to be separated, though not by a *Visible Unc-tion*, yet by the *Invisible Power*, and *Grace* of the *Holy Spirit*, for all those *Offices*, to which Men were *Anointed*, by God's Command, under the *Law*. *Acts x. 38. God Anointed Jesus of Nazareth, with the Holy Ghost, and with Power.* Luke iv. 18.
Acts iv. 27.
Heb. i. 9.

9. Q. What were those *Offices*, to which Men were consecrated, by the Ceremony of *Anointing*, under the *Law*?

1 Kings xix. *A.* They were chiefly three; to the Offices of
15, 16. *a Prophet, a Priest, and a King.*

Exod. xl. 13, 14, 15. *10. Q.* Was our Saviour to be consecrated
1 Sam. xv. 1. to All These?

A. He was; and that by expresse Prophecies before his Coming into the World. See *Psalms* xlv. cx. *Deut.* xviii. 15, 18, &c. *Isai.* ix. 6. lxi. 1.

11. Q. How did God Anoint him to these Offices?

Isai. xlii. 1. *A.* The Holy Ghost came upon him; and God
Comp. Mat. xli. 18. by a Voice from Heaven, declared him to be his
Isai. lxi. 1. Beloved Son, Mat. iii. 16, 17. and commanded
Comp. Luke iv. 18. all the World to hear him: Mat. xvii. 5. And
he Received the Spirit without measure, for the
Discharge of all of Them, *John* iii. 34.

12. Q. You say, that God before spake by his Holy Prophets of such a Christ: Did the Jews know that he had done so?

Acts iii. 18, *A.* Yes, They did: And at that very time
22. x. 43. that Christ came into the World, they Generally
----xxvi. 22, expected the Coming of Him. Mat. xi. 2.
27. *John* iv. 25. vii. 31. *Luke* iii. 15.

13. Q. How then came it to pass, that They did not more readily Receive him?

A. Because they had flatter'd themselves with the Expectation of a temporal Prince; who should deliver them from their Enemies; and Restore again the Kingdom unto Israel: *Luke* xxiv. 21. *Acts* i. 6. And therefore they could not bear the disappointment of Receiving such a Messiah, as our Saviour professed himself to be. *Acts* xiii. 27.

14. Q. What Security have we, that this was indeed the Messiah, of whom Moses, and the Prophets spake?

A. The Greatest that can be Imagin'd. He came at the exact Time that the Messiah was to Come. *Gen.* xlix. 10. *Malach.* iii. 1. *Dan.* ix.

Mat. xii. 25, 26. *a* He descended of the Tribe out of which

which the *Messiah* was to proceed. *Gen.* xlix. *Mat.* xxii. 9, 10. *Isai.* xi. 1, 10. comp. *Mat.* i. *Luke* iii. 42.
^b He was born at the *Place* where the *Messiah* *Heb.* vii. 14.
 was to be born. *Micah* v. 2. *Mat.* ii. 1, 5, 6. ^b *John* vii. 41, 42.
 He was conceived of a *Virgin*, as the *Messiah* *Luk.* iii. 4, 11.
 was to be conceived. *Isa.* vii. 14. *Mat.* i. 21, 25.
Luke i. 27, 34. Besides all which, he had such
Extraordinary Witnesses born to Him, as is not
 to be Gain said. ^c God raised up a Singular *c* *Isa.* xl. 3.
 Forerunner to prepare the Way for him. *Be-* *Mal.* iv. 5.
 ing come into the World, He own'd him, by a *Luke* i. 17.
 Voice from Heaven, to be his Son: *Mat.* iii. 17. *Mat.* iii. 3.
 xvii. 5. ^d He himself wrought such *Miracles*, *Mark* i. 2, 3.
 as no One ever did: *John* vii. 31. ^e He im- *d* *Mat.* xi. 5.
 powered his Disciples to work the Same *Mira-* *John* iii. 2.
 cles in his Name, and for the Confirmation of his *Acts* ii. 22.
Authority, *Mat.* x. 7, 8. *Mark* xvi. 17, 18. *e* *Jo.* xiv. 12.
 Being put to Death at the Instigation of the *Jews*,
 He was by God Raised again the Third Day *See below,*
 from the *Dead*; and, in the presence of his *Sect.* xii.
 Disciples, visibly taken up into Heaven, where
 he now sitteth at the Right-hand of God.
Acts i. 3, 9.

15. Q. You said that *Jesus* was called *Christ*,
 because he was to be Consecrated by the *Holy*
Ghost to the several Offices, to which Men were
 anointed under the *Law*: Tell me therefore,
 How does it appear, that this *Christ* was a *Pro-*
phet?

A. It is manifest that He exercised all the
 Parts of the *Prophetick Office*. He foretold things
 to Come. *John* ii. 19. *Mat.* xvii. 22, 23. xxiv.
 2, &c. ^f He declared *God's Will* to the World: *f* *Mat.* v. vii.
 And he commission'd his Disciples, to Go and *vii.*
Publish the same Doctrine of *Salvation* to all *Luke* ix. 35.
 Mankind. *Mat.* xxviii. 19, 20. *Mark* xvi. 15. *Heb.* i. 1.

16. Q. How do you believe *Christ* to have
 been a *Priest*, seeing he was not descended of a
Priestly Tribe, or *Family*? *Heb.* vii. 14.

A. As

The Principles of the

A. As the Scriptures teach me to believe : I believe him to have been a *Priest*, not according to the *Legal Institution* ; but of another and more ancient Kind : *After the Order of Melchisedeck.* *Psal.* cx. 4. *Heb.* v. 10. vi. 20. vii. 14, &c.

17. *Q.* What is the *Order* of which you speak ?

A. It is evident that when God chose the *Tribe of Levi*, and the *Family of Aaron*, to minister unto him under the Law, He took them instead of the *First-born* of Every *Tribe*, and *Family*, who, by virtue of their *Birth-Right*, had the *Priesthood* belonging to them, *Exod.* xix. 22. xxiv. 5. Now *Melchisedeck* living before this was done, was a *Priest* by that ancient *Right*, and not according to the Law. But then besides this, He was a *King too* ; and so the *HIGH-PRIEST* over his People. Now such a *Priest*, and *Prince* together, was *Christ* over his Church. *Heb.* vii. 1, 2, 11. Again : Of *Melchisedeck* we know not either who went before him, or who succeeded Him in these *Offices* : So that his *Priesthood*, as to us, was a *solitary Priesthood*, in which as he succeeded None, so neither does it appear that any succeeded Him. And such also is the *Priesthood* of *Christ*, Who, *because he continueth for ever, hath an unchangeable Priesthood* ; *Heb.* vii. 24. And is thereby able to save to the uttermost *Them that come unto God by Him* ; seeing he ever liveth to make *Intercession* for them. *ver.* 25.

18. *Q.* Wherein did *Christ* exercise this Office ?

A. In all the Parts of the *Priestly Function* : He offer'd up himself a *Sacrifice* for our Sins, *Heb.* vii. 27. ix. 12, 26, 28. x. 10. Having done this, He *Ascended* into Heaven, *there to Appear in the Presence of God for Us*, *Rom.* viii. 34. *Heb.* ix. 12, 24. And he *Blesseth* Us, not only by delivering Us hereby from the Punishment of Our Sins, *Acts* iii. 26. but by *Sanctifying* our Souls ;

and

and so freeing Us, in great Measure, even from the Present Power of Them. *Heb. ix. 14. x. 10, 14, 16, 17.*

19. Q. How does it appear that our *Lord* was not only a *Prophet* and a *Priest*, but a *King* also?

A. The Scriptures expressly call him so: *Jo. 1. 45. ix. 6, 7. xii. 15. xviii. 37.* And that Authority which He has all along exercised over his *Church*, proves him to have been so. *Isai. ix. 6, 7. Luk. i. 32, 33. comp. Dan. vii. 14. Micah iv. 7. Mat. xxi. 5. Rev. xix. 12, 16.*

20. Q. What is that Authority?

A. While He was yet upon Earth, He gave *Laws* unto his *Church*, for the Regulation of the Lives and Actions of Those who should become Members of it. *Mat. vii. 24, 26.* These *Laws* he established with the Royal Sanction of *Rewards* and *Punishments*: *Mat. vii. 19, 21.* He settled a *Ministry*, for the *Conduſt* of his *Church* under Him: *Jo. xx. 21, 22, 23.* He Rules in the Hearts of the Faithful, by his Spirit. He has already begun to subdue our Enemies, *Sin*, the *Devil*, and *Death*, and he will hereafter utterly destroy them. *1 Cor. xv. 24, 25, 26.* He now ſits, in full Power, at the *Right-hand* of God, *Interceding* for us: And, at the End of the World, he will descend from thence with Glory, to Judge Mankind, and so put in execution his Promises, and Threatnings; by Infinitely Rewarding those who shall be found to have Observed his Laws; and exceedingly Punishing those who shall have broken them: *Mat. xxv. 31, &c.*

S E C T. IX.

1. Q. **W**HAT is that Relation which *Christ* is here said to have to God?

A. He is *His* only *Son*.

Of his Divine Nature, and his Authority over us, as our Mediator.

2. Q. In

2. Q. In what Respect do you believe *Christ* to be the *Son of God*?

A. He is called so in the Holy Scriptures upon several Accounts: * As he was *Conceived* by the *Holy Ghost* of the *Virgin Mary*. *Luk. i. 35.* * As he was *Anointed* by the same *Blessed Spirit* to the *Office of the Messiah*: *Jo. x. 34, 36. Acts ix. 20.* * As he was *Begotten* again of *God* when he *Raised Him* from the *Dead*: *Acts xiii. 33. Rom. i. 4.* And lastly, * as being *Raised* from the *Dead*, He was made by *God* the *Heir of all things*. *Heb. i. 2, 5.*

3. Q. In which of these *Respects* do you here profess to believe, that *Jesus Christ* is the *ONLY Son of God*?

A. Precisely speaking, in none of them all; though yet I acknowledge the most of them to be so proper to Him, as not to be capable of being apply'd to any Other. But when I here profess *Christ* to be *God's ONLY Son*, I do it upon a much higher, and more excellent Foundation; namely, upon the Account of his *Eternal Generation*, and that *Communication* which *God the Father* thereby made of the *Divine Nature* to Him.

4. Q. Do you then look upon *Christ* to have the same *Divine Nature* with the *Father*; and so, to have been from all *Eternity*, *God*, together with Him?

A. If I believe the Scriptures to give a true Account of the Nature of *Christ*, so I must believe: For I find the same Evidences in them of the *Godhead* of *Christ*, that I do of that of the *Father*.

5. Q. What be those Evidences?

A. First, they give the *NAME* of *God* to him; and that in such a Manner as plainly shews it is to be understood, in its most proper Import, and

Pf. xiv. 6, 7.

1sa. vii. 14.

— ix. 6.

Acts ix. 28.

and Signification. *Jo.* i. 1. xx. 28. *Rom.* ix. 5. 1 *Tim.* iii. 16. *Phil.* ii. 6. 1 *Jo.* v. 20.

Secondly, they ascribe the most proper, and incommunicable *ATTRIBUTES* of God to him. Such as *Omnipotence*, *Jo.* v. 17, 18. *Rev.* i. 8. xi. 17. *Omniscience*, *Jo.* xvi. 30. xxi. 17. *Luke* vi. 8. comp. *Jo.* ii. 24, 25. *Rev.* ii. 23. *Immensity*, *Mat.* xviii. 20. xxviii. 20. *Jo.* iii. 13. *Immutability*, *Heb.* i. 11, 12. xiii. 8. and even *Eternity* its self, *Rev.* i. 8, 17. xxii. 13. *Prov.* viii. 22. *Micah* v. 2. *Isai.* ix. 6, 7.

To him, Thirdly, they ascribe such *WORKS*, as can belong to None that is not God. The *Creation* of the *World*, *Jo.* i. 3, 10. *Col.* i. 16. *Heb.* i. 2, 10. The *Preservation* of it, *Heb.* i. 3. The *Power* of *Miracles*, even to the raising of the *Dead*, *Jo.* v. 21, 36. vi. 40. The *Mission* of the *Holy Ghost*, *Jo.* xv. 26. xvi. 7, 14. And in short, all the *Works* of *Grace*, and *Regeneration*: *Jo.* v. 21. x. 16. xiii. 18. *Acts* xvii. 31. xx. 28. *Rom.* i. 7. 1 *Cor.* i. 3. 2 *Cor.* i. 2. *Gal.* i. 3. *Eph.* i. 2, &c.

Add to this, Fourthly, that he is there shewn to be *HONOURED* as God: *Jo.* v. 23. *Heb.* i. 6. *Prayer* is made to him, *Acts* vii. 59. 1 *Cor.* i. 2. *Faith* and *Hope* are directed to be put in Him: *Jo.* xiv. 1. *Psal.* ii. 12. *Praises* and *Thanksgivings* are given to him: *Glory* and *Honour* are rendred to him. *Rev.* v. 13. compare, iv. 11.

And no wonder, since, Lastly, the *NATURE* of God is therein also expressly ascribed to him: *Heb.* i. 3. *Phil.* ii. 6. *Col.* ii. 9. comp. *Col.* i. 15, 19.

6. Q. But if *Christ*, therefore, be God, of the same Substance with the *Father*, how can he be called the *Son of God*?

A. Because he Received his Divine Nature from the *Father*; who is the Beginning, and Root,

The Principles of the

Root, of the Divinity, and has communicated his own Essence to *Christ*: Who, therefore, tho' he has the *same Nature*, and so, in that respect is *Equal* with the Father; yet is he in *Order* after him; as being *God of God*.

7. Q. How does it appear that *Christ* Received his Divine Nature from the *Father*?

A. It can only be known by that Revelation which God has made of it in the Holy Scriptures: Where he is, for this Reason, said to be *the Brightness of his Glory, and the express Image of his Person*, Heb. i. 3. *The Image of the Invisible God*: Col. i. 15. to be *from God*: Jo. vii. 29. *to have Life from the Father*: Jo. v. 26. and the like. And upon this Account it is, that our Saviour himself says, *that the Father is greater than he*: Jo. xiv. 28. *That he can do Nothing of Himself, but what he seeth the Father do*: Jo. v. 18, 19. Or if this be not yet plain enough, they tell us farther, in express terms, that he is the *Begotten*, and the *Only Begotten, Son of the Father*, Jo. i. 14, 18. iii. 16, 18. i. Jo. iv. 9. v. 1.

8. Q. But will not this make the *Holy Ghost*, as much *God's Son*, as *Christ*? And how then is *Christ* his *Only Son*?

A. In Matters of this kind, which are so far above our Capacities, and of which we know nothing but what God has been pleased to Reveal to Us, we must speak as God, in his Word, has taught Us to speak. Now the Scriptures nowhere call the *Holy Ghost*, the *Son of God*; nor *God*, the *Father of the Holy Ghost*: And therefore, though we know not what the precise Difference is, yet because the proper Act of a *Father* is to *beget*; * we say that *Christ* Received his *Divine Nature* from *God* by *Generation*; but of the *Holy Ghost* we say, as the Scriptures do, that He *Proceedeth from the Father*: Jo. xv. 26. and is *the Spirit* not of the Father only, but

* Jo. i. 14.
— iii. 16.
Acts xiii. 33.
comp. Heb. i.
5, 6. v. 5.

but of the *Sen also*: Gal. iv. 6. Rom. viii. 9. Phil. i. 19. 1 Pet. i. 11. as proceeding from Both.

9. Q. What is the last Respect, in which our Saviour is here Represented to Us?

A. His Relation to us: *OUR LORD*, Eph. iv. 5. 1 Cor. viii. 6. xii. 3.

10. Q. How is *Christ OUR Lord*?

A. As he is *God*, together with the *Father*; Acts x. 36. and as by Him God *Created the World*; so has Rom. x. 12, he the same Original Right of *Dominion* with ^{1.} him, and is *Lord* of All his Creatures.

11. Q. Is there not some Other ground for this Title, and which Restrains it in a particular Manner to Mankind?

A. Yes there is: Inasmuch as by his Coming Acts ii. 36. into the World, and Dying for Us, he Redeemed Rom. xiv. Us from Death, and so became *Our Lord*, by 7, 8, 9. virtue of that Purchase which He thereby made 1 Cor. ii. 8. of Us. Phil. ii. 1, 9, 10, 11.

12. When did *Christ* begin, in this Respect to be *Our Lord*?

A. He enter'd, in part, upon this Authority Jo. xiii. 3. before his Death, though not without Regard to his dying for Us: As is evident from his publishing his Gospel; abrogating the Law; and setting out the Conditions of Life and Death to Mankind. Hence, before his Death, he asserted to himself the Power to *forgive Sins*: Mat. ix. 2, 6.

* But the full Exercise of his Dominion, he entred * Rom. xiv. not upon 'till after his Resurrection, when, as 9. himself declared to his Apostles, Mat. xxviii. 18. Phil. ii. 9, All Power in Heaven and Earth was given unto 9, &c. him. See Eph. i. 20, 21, 22, 23.

13. Q. How long will *Christ* continue, in this Respect, to be *Our Lord*?

A. *Christ* will continue to be *Our Lord* for Ever; and of his Kingdom there shall be no End, Luke i. 32, 33. But then as the subject Matter of a great part of that Authority which he now exercises

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exercises over his Church, is proper only to the present State of it, and will determine at the Day of Judgment; so will all the farther Exercise of such Authority cease together with *Christ*, as Mediator, *must Reign 'till he has put all his Enemies under his Feet*; i. e. 'till Sin, Death, the Devil, and all Wicked Men shall be destroy'd; and all his Faithful Servants, be delivered from the Power of them. *Psal. cx. 1* 1 Cor. xv. 25. But that being done, *Christ* will deliver up this Authority, to God, even to Father: 1 Cor. xv. 24. Nevertheless, still, a God-Man, he will continue to Reign with, and over, his Saints, to all Eternity, in Heaven. And so make good what *Daniel* foretold concerning him, *Dan. vii. 14. That his Dominion is an Everlasting Dominion, which shall not pass away; and his Kingdom that which shall not be destroyed.*

*Of his Con-
ception and
Birth of the
Virgin Mary.*

S E C T. X.

1. Q. **W**HAT does your Creed teach you farther to Believe concerning our Lord *Jesus Christ*; in the following Articles which Relate to Him?

A. All such Matters as are necessary to be Known and Believed by Us, with Relation to the great Work of our Redemption, which was accomplish'd by Him.

2. Q. By what means did *Christ* accomplish the Redemption of Mankind?

A. By giving up Himself to the Death upon the Cross for us. 1 *Pet. i. 18, 19.*

3. Q. How could *Christ*, whom you believe to be God, die?

A. He took upon him our Nature, He became Man, like one of Us; and being found in fashion

vision as a Man, he yielded up himself to *Death*, *even the Death of the Cross* for Us: Phil. ii. 7, 8. Acts xx. 28.

4. Q. After what manner was *Christ* made Man?

A. Not by the *Conversion* of his *Divine Nature* into the *Humane*: Nor by any *Confusion* of the *Two Natures* together: But by *Uniting* our *Humane Nature* to His *Divine*; after a *Singular manner*, and such as cannot be perfectly *Express'd* by Us. Jo. i. 14. Heb. ii. 14

5. Q. Were then *Two distinct Natures*, the *Divine* and *Humane*, *United* together in *Christ*?

A. Yes, there were: And that in such wise as to make the same *Jesus Christ*, by the distinction of the *Two Natures*, in the *Unity* of the same *Person*, become truly, and really, at Once, both *God* and *Man*.

6. Q. How was *Christ* made Man?

A. He was *Conceived* by the *Holy Ghost*, and *Born* of the *Virgin Mary*.

7. Q. How could *Christ* be conceived by the *Holy Ghost*?

A. Not by the *Communication* of any Part of his *Own Substance* to Him; but as that *Blessed Spirit* set *Nature* on *Work*, and took away the need of any *Human Concurrence* to his *Production*: And, as having thus prepared a *Body* for him, of the *Substance* of the *Virgin*; he breathed into it a most *Perfect, Reasonable Soul*. Mat. i. 18, 20. Luk. i. 35

8. Q. Wherefore was it needful for the *Holy Ghost* to do this?

A. Both for the *Honour*, and *Purity* of our *Blessed Saviour*: * That so he might come into the *World* free from all tincture of *Sin*: b And also that by the *extraordinariness* of his *Birth*, He might fulfil the *Prophecies*, which *God* had before deliver'd concerning it. 2 Cor. v. 21. Heb. iv. 15. —vii. 26. 1 Pet. i. 19. b Mat. i. 23. Isai. vii. 14. Luk. i. 32. comp. Isa. ix. 6, liv. 5.

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9. Q. How was *Christ* born of the Virgin *Mary*?

Gal. iv. 4.
Luk. ii. 5, 6.
7. xi. 27.

A. The Substance of his Body was derived from that of the Blessed Virgin: He grew in her Womb; and at the full Time of her Delivery she brought him into the World: And upon all these Accounts, she was as much his Mother, as any Other Woman is Mother of the Child that is born by Her.

10. Q. Had our Saviour a Real *Body*, like unto One of Us?

1 Tim. ii. 5.
1 Cor. xv. 21.

A. He had both a Real Humane Body, *Luke* xxiv. 39. *Jo.* xx. 20, 27. 1 *Jo.* iv. 2, 3. and a Rational Soul; *Mat.* xxvi. 37, 38, 39. xxvii. 50. *Luke* xxiii. 46. *Jo.* xix. 30. And was in all things like unto Us, only without Sin. *Heb.* ii. 17. iv. 15. *Phil.* ii. 7, 8.

11. Q. Why do you make mention of the *Person* of whom *Christ* was born?

A. To shew that he was the true Seed of *Abraham* and *David*, of whom the *Prophets* spake; *Gen.* xxii. 18. 2 *Sam.* vii. 12, 13, 14. *Psal.* lxxxix. 36, 37. cxxxii. 11. *Jerem.* xxiii. 5, 6. For from *Abraham*, by *David*, did our Blessed Saviour descend. *Mat.* i. 1. *Rom.* i. 3. *Luke* i. 32. iii. 31.

12. Q. Wherefore do you give the Title of *Virgin*, to the Mother of our Lord?

Isa. vii. 14.
Mat. i. 25.
Luk. i. 34,
35.

A. To testify our Belief, that in the Production of our Saviour she had no knowledge of any Man, but was at once a Mother, and a Virgin: Not to determine any thing of her Condition afterwards; though we piously suppose, and it has been generally received, that she still continued, as she then was, a Virgin.

13. Q. Should not this Relation of the Blessed *Virgin* to our *Saviour*, oblige us to pay a more than Ordinary Respect to her?

A. No doubt it should: And therefore it will become us always to mention her with Honour;

imitate her Virtues; and to give Thanks to God, for that extraordinary Favour which he has pleased to bestow upon her, that she should be the *Mother* of our *Lord*, *Luke* i. 48.

14. Q. What think you of that *Worship*, which, on this account, is paid to Her, in the *Church of Rome*?

A. As of the grossest Idolatry that, it may be, has ever committed in the World: Such as no good Christian can think of without horror; nor any One partake of, without the hazard of his Salvation.

15. Q. What is that *Worship* of which you speak such hard things?

A. It is the most proper *Worship* of God. They pray to her in almost all their *Religious Service*: * They put their trust in her: They rely upon her for * *Grace*, and * *Salvation*: They consecrate particular *Offices* of *Devotion* to her: * They erect *Religious Societies* to her honour: * They depend on her *Mercies* no less, not more than on *Christ's*; and * Recur much more to her, than to him, for *Pardon*, and *Forgiveness*.

S E C T. XL

YOU said, that the End of *Christ's* being Born of the Virgin *Mary*, was, that he might thereby be in a Capacity of *Dying* for Us: Tell me, therefore, how did *Christ* do this?

A. He Suffered under *Pontius Pilate*; was Crucified, Dead and Buried.

Q. Who was *Pontius Pilate*?

A. He was Governor of *Judaea* under *Tiberius* the Roman Emperor, at the time of *Christ's* Death,

Of his Death, and Burial:

Of his Descent into Hell.

Mat. xxvii. 2, 11, 23, 24. Luk. iii. 1.

Death, and condemn'd our Saviour to be
cified.

3. Q. Why do you take notice of the P
under whom *Christ* suffered ?

A. For several Reasons. 1. To fix the
of his Suffering, which had been partic
foretold by the Prophet *Daniel*, 490 Year
fore it came to pass. 2. To shew that at
time *the Sceptre was departed from Judah*;
to the time of *Jacob's* Prophecy, conce
the Coming of the *Messiah*, accompl
And, 3. To account for the *Manner of Ch*
Death, which was also extraordinary,
foretold by the Prophets: Crucifixion
not a *Jewish*, but a *Roman*, kind of Pu
ment.

4. Q. How came *Pontius Pilate* to con
our Saviour to this *Death* ?

A. He did it to satisfy the Importunity e
Jews, after having plainly declared, that he
not worthy to die. *Mat.* xxvii. 23, 24.
xxiii. 14, 15, 20.

5. Q. What do you observe from this ?

A. The same which the Providence of
evidently design'd to declare by it; viz. a
Christ suffer'd for our *Sins*, not for any Evil
Himself had done.

6. Q. Did *Christ* suffer any thing befor
Crucifixion; that you say, first, he *Suffered*;
then he *was Crucified* ?

A. Yes very much: He ^b was Betraye
One of his Own Apostles; ^c was Deny'd
Another; ^d was forsaken by them All.
was Accused as a Rebel, and False Pro
by the *Jews*; ^f was Evil-intreated by the
diers; Hurried from the Chief Priest to
late; thence to *Herod*; from him back
Pilate again. He was Blind-folded, Be
ed, Scourged, Crown'd with Thorns, Spi

Dan. ix. 25,
26.

Gen. xlix.
10.

a *Iſai.* liii. 5,
6.

Rom. iv. 25,
1 Cor. xv. iii.

Heb. vii. 26,
27. ix. 28.

—x. 10.
1 Pet. ii. 21,
22, 24.

b c *Mat.*
xxvii. 2, 24,

47, 69, &c.
Luk. xxii.

22, 48, 57, 61.
1 Cor. xi. 23.

d *Mat.* xxvi.
56.

Mar. xiv.
50.

e *Luk.* xxiii.
2, 5.

Jo. xix. 12.
f *Mat.* xxvi.

xxvii.
Luke xxii.

xxiii.
Jo. xviii.

xix.

on: He carry'd his own Cross through the City: And besides all this, underwent that inward Grief and Anguish of Mind in the Garden, which much surpass'd all that he endured upon Mount *Calvary*. Mat. xxvi. 37, 38, Mark xiv. 33. 34. Luke xxii. 44. comp. Jo. xii. 27.

7. Q. Wherefore was *Christ Crucified*?

A. To fulfil both the *Types* and *Prophecies* concerning his Death. Gen. xxii. 6. Numb. xxi. 9. comp. Jo. iii. 14. Psal. xxii. 17. Zech. xii. 10. And, in the next Place, to deliver Us from the *Curse of the Law*, by making himself a *Curse for Us*. Gal. iii. 13.

8. Q. How did *Christ* suffer all this?

A. Only in his * *Humane Nature*: His *Body* * 1 Pet. iii. 18. endured all the *Inflictions* of the *Jews*, and *Soldiers*, without: His *Soul* was the Seat of all his Fears, and Horrors, and Pains, which he felt within. The † *Divine Nature* only gave worth and value to what the *Humane* bare. The same Person was *God*, and *Man*, who underwent all this: But the *Man* only Suffered; the *Divine Nature* neither did, nor could Suffer any thing. † Acts xx. 28. 1 Cor. ii. 8.

9. Q. Wherefore to his being *Crucified*, do you add, that he *Died*?

A. Because though *Crucifixion* was a Capital Punishment, and extended unto Death, yet it was not necessarily in itself, Mortal. So that *Christ* might have been *Crucified*, and yet for all that, not have *Died*. Luke xxiii. 46. Mar. xv. 37. 44. Acts ii. 23. v. 30, &c.

10. Q. Was it necessary to our Redemption that *Christ* should *Die*?

A. It was, Heb. ix. 16, 23. For the *Wages of sin is Death*: Rom. vi. 23. and without *shedding of Blood there is no Remission*: Heb. ix. 22. and therefore we could not have been deliver'd from Death on any other Terms than by *Christ's* dying. Isa. liiii. 10. 1 Pet. i. 8, 19. Rom. v. 6. to 10. —viii. 32.

Col. i. 21,
22.

dying in our stead. *Mat. xxvi. 39.* W
by dying, He has made a full Satisfactio
our Sins; *has taken away the Sting of D*
And conquer'd him who had the Power of D
that is the Devil. *Heb. ii. 14.* ix. 13, 14
Rom. v. 6, 8. i Cor. xv. 55, 57.

11. Q. How was *Christ's* Body dispos
after he was Dead?

A. It was decently, and honourably B
by *Joseph of Arimathea*, and *Nicodemus*, p
pal Men among the *Jews*; and that acco
to the Prophecies of God to that purpose.
xxvii. 60. *Mark xv. 43, to 46.* *Jo. xix. 3*
comp. *Isa. liii. 9.*

12. Q. What became of his *Soul*, wh
Body lay in the *Grave*?

A. He therein Descended into *Hell*.

xvi. 10. *Acts ii. 31.*

13. Q. What does the Word *Hell* signi

a b Gen.

xxvii. 35.

xliv. 38.

i Sam. ii. 6.

b Psal. xvi.

10. xlix. 15.

c Psal. ix. 17.

Mat. v. 22,

29, 30.

x. 28. xxiii.

33.

Luke xii.

5, &c.

a Pet. ii. 4.

A. It is diversly used in the Holy Scri
Sometimes it signifies the a *Grave*: b Some
the *State* of the *Dead*: And sometimes (c
ally in the *New Testament*) it denotes the c
of the *Damned*, wherein they are to be tor
ed for Ever and Ever.

14. Q. In which of these Significations
here understand it?

A. In the *first* it cannot be taken: For
Burial of *Christ's* *Body*, there was menti
fore; and a *Soul* cannot Go into the (c
Neither can it well be taken in the *last*
Christ finished all his Sufferings upon the
Jo. xix. 30. and had nothing to undergo
Place of *Torments*.

15. Q. But might not *Christ* descend t
to triumph over the Devil in his Own
Or to deliver from thence, all such as
there Believe in Him?

A.

A. This has been the Opinion of many of the Ancients, but I think without any sufficient Arguments, or Authority, from the *Holy Scriptures*, to support it.

16. Q. What then do you take to be the true Meaning of this *Article*?

A. I suppose that it must refer to the Place whither *Christ's Soul* went in its *State of Separation*: *Acts* ii. 31. Now what that Place was seems clearly pointed out to us in the *Holy Scriptures*. For, First, Our Blessed Saviour promised the *Penitent Thief*, but a little before his Death, that *That Day he should be with him in Paradise*: *Luke* xxiii. 43. And, Secondly, As he was Expiring, he gave up the Ghost, with these Words, *Father, Into thy Hands I commend my Spirit*: *Luke* xxiii. 46. *Christ* therefore having now finished his Passion, expired upon the Cross: His *Body* was laid in the Sepulchre; his *Spirit returned unto God that gave it*; and, together with the Soul of the *Penitent Thief*, was carried by the *Holy Angels* into *Paradise*, where the Souls of the Righteous rest till the Day of the *Resurrection*. And from hence it return'd on the *third Day*, and was again Re-united to its *Body*, as Ours also shall be, at the Day of Judgment. *Eccles. xii. 7.*

17. Q. What is your Opinion of the *Limbus Patrum*, or *Prison*, in which those of the *Church of Rome* suppose the Souls of Holy Men, who died before the time of *Christ*, to be shut up: And to deliver whom, they say, our Saviour now went down thither?

A. As of a mere Fiction, for which there is not the least ground in Scripture, * but much to the contrary; and fit to keep Company with their Other Dream of *Purgatory* since.

* *Mat. viii. 11.*
Luke xvi. 22, 23.

Of his Resur-
rection, the
Third Day,
from the
Dead.

1. Q. WAS *Christ* to continue always
the *Power of Death*?

A. No: But on the contrary, it was fit
concerning Him, That God *would not let*
Soul in Hell, not suffer his Holy One to se
ruption. Psal. xvi. 10. Acts ii. 31.

2. Q. How was he deliver'd from the
of the Grave?

A. He *Rose again the Third Day*
the Dead.

3. Q. How do you understand these V

A. That upon the *Third Day* after his
his *Soul and Body*, which had been sep
from One Another, were by the mighty
of God brought together again, and vitally
ed to One Another: And so the same *Jesu*
was *dead*, became again *alive*; or, as it is
Creed, *Rose again the third Day from the I*

4. Q. Did *Christ* Raise Himself from the I

A. I before said, That he was Raised
mighty Power of God; & Nor could any thi
than a *Divine Power* have done it: *Eph.*

20. Yet as *Christ* was *God* as well as *M*
he did also, in that Respect, concur to his
Resurrection. And thus the Scripture te

John ii. 19. *Destroy this Temple* (says *Ch*
the *Jews*) *and in Three Days I will Raise*

John x. 17, 18. *Therefore doth my Father*
me, because I lay down my Life that I me
it up again. No Man taketh it from me,
lay it down of myself: I have Power to
down, and I have Power to take it up.
Which is also by the way, another Eviden
gument to prove that *Christ* is *God*.

5. Q. How does it appear that He di
Rise from the Dead?

Acts ii. 24.
iii. 15. iv. 10.
x. 40. xiii.
30. xvii. 31.
Rom. iv. 24.
1 Cor. vi. 14.
xv. 15.
Gal. i. 1.
Ephes. i. 19,
20.
Col. ii. 12.
1 Thes. i. 10.
Heb. xiii. 20.
Acts ii. 24,
32. xiii. 30.
Gal. i. 1.

John v. 21.

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A. By the *Testimony* of Those who were *Eye-witnesses* of it; And saw Him first cruelly put to Death, and afterwards beheld Him *Alive* again.

Acts i. 21, 22.
---iii. 15. v.
32. x. 39,
41. xiii. 31.

6. Q. Are the Persons, who give Testimony hereunto, such as may be securely Rely'd upon, in a Matter of this Moment?

A. They are: For first, we have the Testimony of his most bitter *Enemies*, as well as of his *Friends*, to prove his Death: *Mark* xv. 39, 44, 45. *Mat.* xxvii. 62, &c. Nor will the Sufferings which He underwent, permit Us to doubt of it: *John* xix. 33, 34. And, Secondly, as for his being *Alive after*; the *Jews*, who set a Guard upon his Sepulchre, on purpose to prevent his being Stolen away, and the Pretence of his Resurrection, which they were afraid his Disciples had design'd to Raise thereupon, yet could not deny, but that in despite of all their Care, He was Gone out of the Sepulchre; and what was become of Him they could not tell. *Mat.* xxvii. 62, &c. xxviii. 11, &c.

Mat. xxvii.
59, 59.
Luke xxiii.
55. xxiv. 1,
11, 20.

7. Q. But what positive Witnesses have you of his being Alive after his Crucifixion?

A. We have the * Witnesses of his * *Apostles*; of his * *Disciples*; of above * *Five hundred Persons*, who saw him, and conversed with him; and many of whom died for the Testimony which they gave unto it: None ever went back from it. We have besides this, the Witnesses * of *Angels*: The Witnesses * of a *Persecutor*, by this very Assurance converted into an Apostle. And, lastly, the Witnesses * of *God Himself*; who, without all Dispute, enabled the first Preachers of this very Article to work wonderful *Miracles*, in Confirmation of it; and thereby as effectually, as could be desired, Gave his own Evidence to the Truth of it. *Acts* xiv. 3.

a 1 *Cor.* xv.
5, &c.
Luke xxiv.
37.
John xx. 19,
25, 27, 28.
b *Acts* i. 3,
21, 22.
c *Joh.* xx 12.
d *Acts* ix. 4,
5. xxii. 8.
e *Acts* ii. 4,
32.
---iii. 8, 15,
---iv. 8, 10,
33.
---v. 12, 15,
31, 32.

D 2

8. Q. Why

8. Q. Why do you add the Circumstance of the Time of his Resurrection, that *He Rose the Third Day*?

Acts x. 40.

A. To shew that he rose according to the *Types* and *Prophecies*, that had gone before concerning Him; and upon the very Day that He himself had foretold he would Rise. *John* i. 17. ii. 10. compare *Mat.* xii. 40. — *Mat.* xvi. 21. *John* ii. 19, 20.

9. Q. How does it appear that it was the Third Day on which he Rose?

a *Mat.* xxvii.

45.

Mark xv.

25.

Luke xxiii.

44.

b *Mat.* xxviii.

1.

Mark xvi.

2, 9.

Luke xxiv.

1, 3.

John xx. 1.

A. a He Suffer'd on the Sixth Day, being on *Friday*, between Nine and Three o'Clock in the Afternoon: b He Rose on the First, commonly called Our *Sunday Morning*, after; and so was the Dead part of *Friday*; all *Saturday*; and part of *Sunday*. For the *Jews* computed the Day from the Evening; and so *Saturday Night*, Six o'Clock the *First Day* of the *Week*, according to them began.

10. Q. Was there any thing Remarkable in the Day on which he Rose?

A. It was the Day on which God had before designed he should Rise. And therefore on this Day, the *Sheaf* of the *First-fruits*, by which their Harvest was to be consecrated, was lifted up before God, among the *Jews*; *Lev.* xxiii. 10 to signify, that *Christ*, our *First-fruits*, should on this Day be Raised up by God from the Dead, and so become a Surety to Us, of our future Resurrection. See *Rom.* xi. 16. 1 *Cor.* xv. 20, 23.

11. Q. What is the special Importance of this Article to Us?

Acts xiii. 33.

2 *Cor.* xiii.

4.

A. It is very great: Inasmuch as, First, it does beyond Contradiction confirm the *Divine Authority* of our *Blessed Lord*; *Rom.* i. 4. and the *Truth* of our *Religion*: And, in the next Place, does Assure Us, that the Price of our Redemption

demption was fully paid by Him; *Rom. iv. 25. viii. 33, 34.* and is a Pledge to us, that *as Christ was raised from the Dead, so shall our mortal Bodies be quickned also, by the Spirit of Christ, 1 Pet. i. 3. which dwelleth in Us. Rom. vi. 5, 9. viii. 11.*

S E C T. XIII.

Of his Ascension into Heaven, and Session at God's Right-hand.

1. **Q.** HOW did our Blessed Lord dispose of Himself, after that he was Risen from the Dead?

A. He continued upon Earth, Forty Days, with his Disciples, both to Confirm them in their Belief of his Resurrection: *John xx. 19, 25, 27.* and to instruct them more fully in all those things, which they were afterwards to preach to the World: *Acts i. 3.* And then at the End of them: He Ascended into Heaven; where he now sitteth at the Right-hand of God, the Father Almighty.

2. **Q.** After what Manner did Christ Ascend into Heaven?

A. He was taken up Visibly in the Presence of all his Disciples. A Cloud came down under his Feet, and he mounted by Degrees in it.

Luke xxiv. 50, 51. Mark xvi. 19.

They follow'd him a long time with their Eyes; till at last having lost Sight of Him, but yet still looking after him to the Place where he passed, Two Angels appeared to them, and thus confirm'd them in the Truth of what they had seen; *Ye Men of Galilee, why stand ye gazing up into Heaven? The same Jesus which is taken up from you into Heaven, shall so Come in like manner, as ye have seen Him go into Heaven. Acts i. 9, 10, 11.*

3. **Q.** Did Christ Ascend in the same Body, in which He conversed with his Disciples, after his Resurrection?

- *A.* He did Ascend in the same *Body*; and has assured Us thereby, that We shall hereafter be Received up thither in our *Bodies*, as well as *Souls*; and so Reign in Both, together with him.

4. *Q.* Into what part of *Heaven* did *Christ* Ascend?

A. He ascended into the *Highest Heaven*, where God does in a singular Manner shew his *Majesty*, and *Glory*. And therefore our *Cree* tells us, that being ascended into Heaven, he *sat down at the Right-hand of God, the Father Almighty*: Luke xxii. 69. Where also He shall continue, till he shall come again from thence to judge both the *Quick and the Dead*. Mat. xxv. 31. xxvi. 64. Acts i. 11.

5. *Q.* What do you mean by the *Right-hand of God*?

A. Not to Represent God under the Figure of a Man; nor to intimate any particular *Posture* of *Christ* Above; though having a *Human* Body he might well enough be described in it. But as by the One, I understand a Place of Power, Honour and Authority; 1 *King* ii. 19. *Psal.* xvi. 11. xlv. 3. *Luke* xxii. 69. *Heb.* i. 3, 4. So, by the Other, I suppose is meant, the *settled Possession*, and *Enjoyment* of all these: *Prov.* xx. 8. *Heb.* x. 12. And the Sense of the whole, I take to be this; That *Christ* being *Ascended* up into *Heaven*, was immediately thereupon instated by God in the full Possession of his *Regal Office and Dignity*; and shall continue to enjoy it, till he shall have finish'd the whole Work of our Redemption: By bestowing Glory, and Salvation, upon all his Faithful Servants; and by finally destroying, in Hell-fire, all the Enemies of his Power and Dignity.

6. *Q.* Does our *Saviour* do any thing, at present, for Us with God in *Heaven*?

A. Yes;

Eph. iv. 10.
Heb. ix. 24.
3. 12.

a *Mark* xvi.
19.
Rom. viii.
34.
Psal. cx. 1.
comp. *Acts*
ii. 34.
Heb. i. 3, 13.
viii. 1.

Eph. i. 20.
Col. iii. 1.
b See *Rom.*
viii. 34.
c *Pet.* iii. 22.
Acts vii. 56.

Acts v. 30.
31.
Eph. i. 20,
21, 22.
Phil. ii. 8, 9.

c 1 *Cor.* xv.
25. comp.
Psal. cx. 1.

A. Yes; he perfects his *Priestly* Office there, by Interceding Effectually to God for our *Forgiveness*: As the *High-Priest* under the Law, when he went into the *Holy Place* before the *Ark*, with the *Blood* of the *Sin-offering*, did thereby finish the Propitiation which he was to make for the *Sins* and *Offences* of the *People* of the *Jews*. *Rom.* viii. 34. *1 Tim.* ii. 5. *Heb.* ix. 11, 12, 24. x. 21. *1 John* ii. 1, 2.

S E C T. XIV.

Of his Coming from thence to Judgment.

1. *Q.* **H**OW long shall our Saviour *Christ* continue to *Sit* and *Intercede* for Us, at *God's Right hand*?

A. Till the End of the World: Which being Come; He shall Return from thence with Glory to Judge both the *Quick* and the *Dead*. *Acts* iii. 21. *The Heavens must Receive him till the times of Restitution of all Things.* *Mat.* xvi. 27. *Acts* x. 42. And then, *This same Jesus, which was taken up into Heaven, shall so Come in like manner, as he was seen to Go into Heaven.* *Acts* i. 11. *2 Tim.* iv. 1. *1 Pet.* iv. 5.

2. *Q.* What do you mean by the Phrase, *the Quick and the Dead*?

A. By the *Quick*, I understand those who shall be found Alive on the Earth at the Day of Judgment: *1 Cor.* xv. 51, 52. *2 Thess.* iv. 15. By the *Dead*, those who have before departed out of this Life. And I make mention of Both to shew, that *ALL Men* shall be judged; And that *Christ* shall be the Judge of *ALL*. *Acts* x. 42. *2 Cor.* v. 10. *2 Tim.* iv. 1. *1 Pet.* iv. 5. *Acts* xviii. 31. *Rom.* xiv. 9.

3. *Q.* Do you then believe that there shall be a General Day of Judgment to the whole World?

A. I do believe there shall be such a Day, and that most Solemn and Terrible: *Mat.* x. 15.

xvi. 7, &c. * They ascribe to Him the **PROPERTIES** of a Person; *Understanding*, 1 Cor. ii. 11. *Will*, 1 Cor. xii. 11. * They Represent Him as doing **PERSONAL ACTS**: He is *Sent*; He *Cometh*, *Goeth*, *Heareth*, *Teacheth*; Mat. iii. 16. John xiv. 26. xv. 26. xvi. 7, 13, &c. Is *Tempted*, *Resisted*, *Grieved*; Acts v. 9. Eph. iv. 30. *Speaketh*, *Commandeth*, *Intercedeth*; Acts x. 19. xiii. 2. Rom. viii. 26. * They **JOIN** him with those who are confessedly **PERSONS**, viz. *God the Father*, and *our Lord Jesus Christ*. In the Form of *Baptism*: Mat. xxviii. 19. In *St. Paul's Wish* for the *Corinthians*: 2 Cor. xiii. 13. In *St. John's Catalogue* of *Witnesses*: 1 John v. 7. They **OPPOSE** him to such *Spirits*, as We all allow to be **PERSONS**: 1 Sam. xvi. 14. * They represent him under **PERSONAL APPARTITIONS**: Mat. iii. 16. Acts ii. 3. and by all this undoubtedly assure Us, that He is a *Person*.

5. Q. By what Arguments from the Holy Scriptures do you prove, that He is a *Divine Person*?

A. By the same by which I before shew'd the *Son* so to be. They ascribe to him the **NAMES** of *God*: Acts v. 3, 4. 2 Cor. iii. 17. The **AT-TRIBUTES** of *God*: Heb. ix. 14. Psal. cxxxix. 7. Job xxvi. 13. The **HONOUR** of *God*. They tell us, That he is the *Spirit* of *God*: 1 Cor. ii. 11, 12. That a *Sin* may be immediately committed against Him: Mat. xii. 31. That his dwelling in Us, makes our *Bodies* the *Temples* of *God*: 1 Cor. iii. 16. That *Christ*, by being *Conceived* by him, became the *Son* of *God*: Luke i. 35. They teach us to *Baptize* in his *Name*, together with those of the *Father*, and *Son*: Mat. xxviii. 19. And by all this evidently declare to Us, that He is not a *Created* but a *Divine Person*.

6. Q. How do you prove him not only to be a *Divine Person*, but a Person distinct both from the *Father*, and the *Son*?

A. He

A. He proceedeth from the Father ; and therefore is not the Father : John xv. 26. He is sent by the Son ; and therefore is not the Son : John xvi. 7. He is sent, sometimes by the Father, in the Name of the Son ; and sometimes by the Son, from the Father ; and therefore is neither the Father, nor the Son : John xiv. 26. xv. 26.

Comp. Mat.
iii. 16. xxviii.
19.
Eph. ii. 18.
Gal. iv. 6.
1 Joha v. 7.

7. *Q.* But did not you before say, that there is but *One God* ? And how now do you say, that the Father is God, the Son is God, and the Holy Ghost is God ?

A. That there is but *One God*, the Holy Scriptures plainly declare ; and even Reason itself confirms it to Us. And yet the Same Scriptures as plainly declare Every One of these Three to be *God*. And the only way we know of Reconciling these Two, seemingly contrary Assertions, is to say that these Three are of *One*, and the same divine Nature, communicated from the Father to the Son ; and from Both to the Holy Ghost : And that therefore They, together, make but *One God*.

8. *Q.* How can Three distinct Persons so partake of the *One Divine Nature*, or *Essence*, as All together to make but *One God* ?

A. That is not my Concern to explain : This I am sure, that if the Scriptures be (as We all allow that they are) the Word of God, what they plainly deliver must be true, because it is, in effect, delivered by God ; who can neither be Himself deceived, nor will deceive Me. Now that they deliver both these Propositions to me, That the Father is God, the Son is God, and the Holy Ghost is God ; And yet that there are not Three Gods, but *One God* ; I am as sure, as I can be of any thing that is spoken or written, for my Understanding. That therefore both these Assertions are True ;

Of his Resur-
rection, the
Third Day,
from the
Dead.

1. 2. **W**AS *Christ* to continue always u
the *Power of Death*?

A. No: But on the contrary, it was for
concerning Him, That God *would not leave*
Soul in Hell, not suffer his Holy One to see
ruption. Psal. xvi. 10. Acts ii. 31.

2. 2. How was he deliver'd from the P
of the Grave?

A. He *Rose again the Third Day* i
the Dead.

3. 2. How do you understand these W

A. That upon the *Third Day* after his D
his *Soul* and *Body*, which had been separ
from One Another, were by the mighty P
of God brought together again, and vitally U
ed to One Another: And so the same *Jesus*
was *dead*, became again *alive*; or, as it is in
Creed, *Rose again the third Day from the De*

4. 2. Did *Christ* Raise Himself from the D

A. I before said, That he was Raised by
mighty Power of God; & Nor could any thing
than a *Divine Power* have done it: *Eph. i.*
20. Yet as *Christ* was *God* as well as *Man*
he did also, in that Respect, concur to his C
Resurrection. And thus the Scripture tell
John ii. 19. Destroy this Temple (says *Chri*
the *Jews*) *and in Three Days I will Raise i*
John x. 17, 18. Therefore doth my Father
me, because I lay down my Life that I may
it up again. No Man taketh it from me,
lay it down of myself: I have Power to li
down, and I have Power to take it up a
Which is also by the way, another Evident
gument to prove that *Christ* is *God*.

5. 2. How does it appear that He did
Rise from the Dead?

Acts ii. 24.
iii. 15. iv. 10.
x. 40. xiii.
30. xvii. 31.
Rom. iv. 24.
1 Cor. vi. 14.
xv. 15.
Gal. i. 1.
Ephes. i. 19,
20.
Col. ii. 12.
1 Thes. i. 10.
Heb. xiii. 20.
Acts ii. 24,
32. xiii. 30.
Gal. i. 1.

John v. 21.

Christian Religion *explain'd*.

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A. By the *Testimony* of Those who were *Eye-witnesses* of it; And saw Him first cruelly put to Death, and afterwards beheld Him *Alive* again.

Acts i. 21, 22.
---iii. 15. v.
32. x. 39.
41. xiii. 31.

6. *Q.* Are the Persons, who give Testimony hereunto, such as may be securely Rely'd upon, in a Matter of this Moment?

A. They are: For first, we have the Testimony of his most bitter *Enemies*, as well as of his *Friends*, to prove his Death: *Mark* xv. 39, 44, 45. *Mat.* xxvii. 62, &c. Nor will the Sufferings which He underwent, permit Us to doubt of it: *John* xix. 33, 34. And, Secondly, as for his being *Alive after*; the *Jews*, who set a Guard upon his Sepulchre, on purpose to prevent his being Stolen away, and the Pretence of his Resurrection, which they were afraid his Disciples had design'd to Raise thereupon, yet could not deny, but that in despite of all their Care, He was Gone out of the Sepulchre; and what was become of Him they could not tell. *Mat.* xxvii. 62, &c. xxviii. 11, &c.

Mat. xxvii.
50, 59.
Luke xxiii.
55. xxiv. 1,
11, 29.

7. *Q.* But what positive Witness have you of his being Alive after his Crucifixion?

A. We have the * Witness of his * *Apostles*; of his * *Disciples*; of above * *Five hundred Persons*, who saw him, and conversed with him; and many of whom died for the Testimony which they gave unto it: None ever went back from it. We have besides this, the Witness * of *Angels*: The Witness * of a *Persecutor*, by this very Assurance converted into an Apostle. And, lastly, the Witness * of *God Himself*; who, without all Dispute, enabled the first Preachers of this very Article to work wonderful *Miracles*, in Confirmation of it; and thereby as effectually, as could be desired, Gave his own Evidence to the Truth of it. *Acts* xiv. 3.

a *1 Cor.* xv.
5, &c.
Luke xxiv.
37.
John xx. 19,
25, 27, 28.
b *Acts* i. 3,
21, 22.
c *Joh.* xx 12.
d *Acts* ix. 4,
5. xxii. 8.
e *Acts* ii. 4,
32.
---iii. 8, 15.
---iv. 8, 10,
33.
---v. 12, 15.
31, 32.

D 2

8. *Q.* Why

sees needful, *Seals* our Souls, with such an Inward *Sense* and *Assurance* of God's *Favour*, as makes us firmly satisfied of our future, Everlasting, Salvation. *Rom.* v. 5. xiv. 17. viii. 14, 16. 2 *Cor.* i. 22. *Eph.* i. 14. iv. 30. *Gal.* iv. 6. *Phil.* i. 29. 1 *Thess.* i. 6.

14. Q. How long shall the Holy Ghost continue thus to Comfort, Sanctify, and Guide the Faithful?

A. As long as there shall any Faithful Remain in need of his Assistance: Which because there will be to the *End* of the *World*, therefore *Christ* has promised, that He shall also, 'till then, continue to *Conduct*, and *Govern*, his Faithful Servants. *John* xiv. 16. *Matth.* xxviii. 20.

S E C T. XVI.

Of the Catho-
lick Church,
and of Here-
sicks and
Schismaticks.

1. Q. WHAT does the *FOURTH* and Last Part of your Creed Relate to?

A. To the *Church of Christ*: Its *Duty* and *Privileges* here; and its future *Hope of Glory* and *Immortality* hereafter.

2. Q. What is the First thing which you are taught to believe concerning *Christ's Church*?

A. That there is a *Holy Catholick Church*.

3. Q. What is that *Church*, of which this Article speaks?

A. It is the *Universal Church of Christ*; the General Assembly of all those, who from the time of the first publishing of the Gospel, to this Day, have believed in *Christ*; or shall hereafter profess his Faith, to the End of the World.

4. Q. How can such a *Church* be the *Object* of our Faith?

A. Not as to that part of it which we see, and communicate with; but chiefly in these

Two

Mat. xvi. 18.
1 Cor. xii.
27, 28.
Eph. i. 22.
v. 25, 27.
Col. i. 18,
24.

two Respects. First, as we Believe, by the Word of God, that those who have gone before Us, in the true Faith of *Christ*, and the ark of his Holy Name, though out of all Visible Communion, at present, with Us, do yet live to God; and are still Members of *Christ's* Church, though in a different State from Us; I shall, together with Us, be gather'd into *His Glorious Society* at the last Day. And, Secondly, As, upon the same Grounds, we do farther believe, that in all the Ages yet to come to the End of the World, *Christ* shall continue to have a *Church* upon *Earth*; So that no Power of Men, or Malice of the Devil, shall be able utterly to root it out, or to destroy

Luk. xx. 38.
1 Cor. xv.
22, 23.
1 Thess. iv.
13, 15.

Mat. xvi. 18;
xxviii. 20.

Q. How can a Society consisting of such different Members, and those at so great a distance, both in Time, and Place, from One another, yet All together make but *One Church*?

A. Because how different soever the Members of this Church may otherwise seem to be; yet they are all * United together under *One Head*, *Lord Jesus*: Are * *Sanctified*, and *Ruled*, by the same *Holy Spirit*: * Are Endued with the same *Love to God*, and towards *One Another*: *live* by the same *Laws*: * *Profess* the same *Truth*: * *Partake* of the same *Sacraments*: * Have the same *Hope of Salvation* set before them: * *Worship* the same *God*, by the same *Advocate*, *Saviour Jesus Christ*: And (as to what concerns all the true and lively Members, of this *Church*) * shall one Day be Gathered together into *One actual Place*, and *Portion*; in the *Glorious Kingdom of God* for Ever.

Act. ii. 42,
46.
Rom. xii.
4, 5.
1 Cor. x. 17.
xii. 27, 28.
Ephes. iv. 3.
4, 5, &c.
v. 23, 26.
Col. i. 18.
Heb. xii. 23.

Q. Wherefore do you give this Church the Name of *Catholic*?

A. Upon

Psal. lxxvi.

1, 2.

— cxlvii.

19, 20.

A. Upon several Accounts, but chiefly these Two: First, To distinguish it from the *Jewish Church*; which was confined to a certain *People*; and was to continue but for a certain *Time*; Whereas the *Christian Church* takes in *all Mankind*; and is to last to the *End of the World*. Psal. ii. 8. Acts x. 34. 35. Mat. xxviii. 19, 20. Mark xvi. 15. Luke xxiv. 47. 1 Cor. xii. 13.

And, Secondly, To shew that in this *Crowd*, which comprehends what is to be *Believed* by *All Christians*; we profess not our Faith of any *One Particular Church*; which may cease; and fail; (such as the *Church of England*, or *Church of Rome*;) but of the *Catholic*, or *Universal Church of Christ*; as that which shall never fail; and to which alone, the *Promises of God* belong.

Mat. xvi. 18.

—xxviii. 19,

20.

7. Q. May not any *One*, particular *Church*, be called the *Catholic Church*?

A. No, it may not; any more than *London* may be called *England*, or *England* the *Whole World*. The *Catholic Church*, is the *Universal Church*; and that neither *Ours*, nor any other *particular Church* is; nor whilst there are more such *Christian Churches* in the *World*, can be. But, a *Catholic Church*, a *Particular Church* may be called: And such ours is; though that of *Rome*, I doubt, will hardly be able to make good Pretension to *this Title*, any more than to the *Other*.

8. Q. Do you make a difference then, between *A Catholic Church*, and *THE Catholic Church*?

A. There is certainly a wide difference between them. *THE Catholic Church* is, as I before said, The *whole Church*. But *A Catholic Church* implies no more than a *Sound Part* of it; a *Church in Communion* with the *Catholic Church of Christ*, in opposition to the *Con-*
venticles

icles of *Hereticks* and *Schismatics*: Who, soever they may pretend, are really no parts of the *Catholic Church*, nor shall be consider'd *Christ* as such.

Q. Whom do you account *Hereticks* and *Schismatics*? And how does it appear that they are not Parts of the *Catholic Church*?

A. The *Catholic Church* being that *Church*, which was at the first Planted by *Christ* and his *Apostles*, and has continued ever since to Teach the same Doctrine which it Received from Them; is evident that no *Heretick* can be a true Member of it: Because Those only are *Hereticks*, who Deny, or Disbelieve, that Faith which *Christ* and his *Apostles* delivered to This *Church*. And that not in some lesser Points, but in the most Necessary, and Fundamental Articles of it. Those, who do this, can never be true Members of that *Church*, whose Doctrine They only do not Receive, but Reject: And whose Errors destroy that very Faith, by which alone They can be intitled to the Character either of true Disciples, or sound Members of *Christ's Church*.

Q. But why may not *Schismatics* be accounted true Members of *Christ's Church*?

A. Because they forsake, and cut themselves from the Communion of the *Catholic Church*. Now it is a Contradiction to say that those should continue Members of the *Catholic Church*, who by their Own voluntary departure from it, have renounced the Communion of it.

Q. Do you look upon the *Church* of *Ireland* to be a true part of the *Catholic Church*?

A. It certainly is: Inasmuch as it professes the same *Catholic Faith*, deliver'd in the *Holy Scriptures*, and drawn up in the *Creeeds* of the *Church*; and by the most ancient Councils acknowledg'd

to be sufficient to denominate those, who profess'd according thereunto, to be truly *Catholic Christians*: And also holds *Communion* with all such Churches as profess the same Faith; and, as far forth, as they do so.

12. Q. What is your Opinion of the Church of Rome in this Particular?

A. That she is both *Schismatical* and *Hetical*: *Schismatical*, in cutting off all Others from her *Communion*, who will not profess her *Errors*, and submit to her *Usurp'd Authority*: *Hetical*, in professing such *Doctrines* as quite destroy the *Foundations* of *Christianity*; and are inconsistent with that *Truth*, which she herself pretends to maintain.

13. Q. In what Respect do you believe the *Catholic Church* to be *Holy*?

A. As both the * *End* of *Christ* in Gathering of it; the * *Rules* he has given to it; the * *Promises* he has made it; * *Its Sacraments*, * *Mystery*, all its * *Ordinances*, were designed to make it *Holy*. But especially, as * All those who are indeed the *Faithful Members* of it, are *actually Sanctified* by the *Grace* of the *Holy Spirit*; and so are truly, though imperfectly, *Holy*, now; and shall be made altogether *Holy*, and without Spot, hereafter.

Of the Communion of Saints; Living, Departed.

SECT XVII.

1. Q. WHAT is the first *Duty*, or *Privilege*, belonging to those who are Members of *Christ's Church*?

A. The Communion of Saints.

2. Q. What do you mean by *Saints*?

A. Though the Word, in our Language, be more Restrain'd; yet in that, in which this *Creed* was composed, it may indifferently denote

or Holy Persons or Holy Things: And
le may very well be extended to both

Whom do you mean by *Holy Persons*?

ough all *Christians* in General, are so
Scripture; and we are Charitably to
that all such are Holy Persons: Yet by
we are most properly to understand such
the End of their Calling, by a *Lively*
d a *Holy Conversation*, in which Two,
l-Saintship does consist. *Ephes.* iii. 17, *Rev.* xi. 18.
. *Col.* iii. 12.

With *Whom*, and in *what Things*, do
ve such *Persons* to have *Communion*?

believe that all the true Members of
Church, have a Right of *Fellowship*, or
on, with *God the Father*, and our *Lord*
rist; as they are Received into Cove-
he One, through the Death, and Pas-
re Other.

ve that they have a *Fellowship* with the
ist, by his *Dwelling* in Them, and
ig of Them.

ve that they have *Fellowship* with the
gels; who both Minister unto Them
Exigencies, and have a most tender
te Concern for Them.

ve that they all have a *Fellowship* with
ber, as * *Members* of the same *mystical*
Christ; * *Professors* of the same *Faith*;
of the same *Promises*; * *Guided* by the
it; and * *Governed* by the same *Laws*:
lieve that they ought, as *living Mem-*
have a *Fellowship* of *Love* and *Charity*
rds each Other.

Lastly, I believe that they have a *Right*
unicating in all the *Ordinances* of the
In the *Prayers* of the Church; in the
of the *Word* and *Sacraments*; and
what-

Rom. i. 7.
xv. 25, 26,
31.

Ephes. i. 1.
Phil. i. 1.

Col. i. 4.
a 1 *Theff.*
iii. 13.

Rev. xi. 18.

1 Cor. i. 9.

Eph. iii. 9.

11. 12.

1 Jo. i. 3.

1 Cor. xii. 7.

2 Cor. xiii.

13.

Gal. iv. 6.

Phil. ii. 1.

Luk. xv. 10.

xvi. 22.

Heb. i. 14.

1 Cor. xii.

12. &c.

1 Jo. i. 7.

Rom. xii. 5.

16. &c.

Acts. ii. 42.

1 Cor. x.

16. *17.*

Eph. iv. 12.

12. &c.

The Principles of the

whatsoever else hath been appointed by *Christ*, or established in the Church, for the Common Good and Benefit of all the *Members* of it.

5. Q. Do you not by this Account of the present Article, utterly shut out those from any part in it, who yet are more commonly called *Saints*; I mean, Such as have departed this Life in the Fear of God, and the Faith of *Jesus Christ*?

Heb. xii.
22, 23.

A. No, by no means; I believe them to partake in this *Communion* also; as they are all *Living Members* of *Christ's Holy Catholick Church*. And therefore I believe, that They have a *Fellowship*, no less than We, with God and *Christ*. That they are *Sanctified* by the same Spirit; Are *Visited* by the *Holy Angels*; Have some kind of *Fellowship* with One Another; and with Us also, however separated by Death from Us.

6. Q. Wherein do you suppose their *Fellowship* with Us to consist?

A. I look upon the Case to be much the same with Us, as it is with Members of the same Civil Society upon Earth, when they are in a foreign Country, far distant from One Another. * We are *Members* of the same Church; * *United* to the same Head; * *Sanctified* by the same Spirit; * *Heirs* of the same Promises; * Shall in a little time be in the same Place and State; and when the End of the World comes, * we shall All be translated to the same Glory and Happiness in God's Heavenly Kingdom.

7. Q. To what Offices of *Communion* does this Belief oblige Us, at present, towards Each Other?

A. To the *Members* of *Christ's Church* still *Living*, it obliges Us to Love and Charity; to mutual Prayers for, and Help of, Each other; in all such Things as may promote the Salvation of

Is all. How the *Saints departed* maintain *Communion* with Us, We cannot tell. Probable it is that they do, in general, *pray* for Us, as it is certain they wish well to Us. But for ourselves, who are yet here on Earth; we must *Bless* God for the *Grace* he was pleased to bestow upon Them; and by which they were delivered from the Sins and Temptations of this Evil World, and enabled faithfully to serve him unto the End. We must set before Us their *Examples*, and *Imitate* their *Virtues*. We must account of them as *Living Members* of *Christ's Body*; and be not fully Ready, but Desirous, to Go to them, when it shall please God to call for Us. We must take care decently to *dispose* of their Bodies; and faithfully to fulfil, as much as in Us lies, what they have left in *trust* with Us, to be done for Them after their Departure.

Is 8. Q. What think you of that *Honour* which is paid to Them in the *Church of Rome*?

Ans. It is not only Vain, and without all Warrant from God's Word; but is indeed *Superstitious* and *Idolatrous*. To *Pray* to any *Creature*, and He at a vast *Distance* from Us; In the *House of God* with all the *Outward Marks* of Religious *Worship*; nay, and oftentimes, in the *same Words*, and in the *same Breath*, in which We *pray* to God; and that, lastly, with a *Confidence* that the *Person* so pray'd to, can *Hear our Prayers*, and *Answer our Desires*; being evidently to Give to the *Creature* the *Honour* due to the *Creator*; which cannot be done without the Peril of *Idolatry*.

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S E C T. XVIII.

Of the For-
giveness of
Sins; and
the Power of
the Church in
that behalf.

1. **Q.** WHAT is the next Privilege which you believe does, of Right, be-
long to those who are the Members of *Christ's*
Church?

A. The *Forgiveness of Sins.*

2. **Q.** What is Sin?

A. It is the *Transgression of God's Law*, 1 *Joh.*
iii. 4. Whether by our Omitting to do what that
Required us to have done; Or by our Doing any
Thing contrary to its Commands.

3. **Q.** What mean you by the *Law of God*?

A. The *Will of God*, howsoever made known
to Us; whether by the *Light* of our *Own Con-*
sciences, or by the *Declarations* of his *Word*; es-
pecially that which is deliver'd to us, in the *Books*
of the *New Testament*.

1 *Joh.* i. 7.
Psal. xxxii.
1, 2.
Comp.
Rom. iv.
7, 8.

4. **Q.** How does God *forgive Sin*?

A. He *washes* away the *stain* of it by his *San-*
tifying Grace; and *Remits* the *Punishment* of it;
for the *Sake*, and through the *Merits*, and *Me-*
diation of *Jesus Christ*, our *Saviour*.

5. **Q.** What Assurance have we that God will
thus *Forgive* us our *Sins*?

A. The *Covenant* of the *Gospel* is founded up-
on the *Promise* of such *Forgiveness*: So that if
we Believe that *Christ died* for our *Sins*, we must
also Believe that God, for *Christ's Sake*, will for-
give all those, who truly repent of their *Sins*. *Luke*
xxiv. 47. *Acts* v. 31. xxvi. 18. *Eph.* iv. 32.

Acts iii. 26.
xiii. 38, 39.
1 *Cor.* xv.
2, 3.
2 *Cor.* v. 21.

6. **Q.** Is this the peculiar Privilege of the
Church of Christ?

A. So the *Scriptures* tell us: There being *no*
Other Name under *Heaven* given among *Men*,
by which we must be *Saved*, but only that of the
Lord Jesus. *Acts* iv. 12.

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7. *Q.* From whom is this *Forgiveness* to be sought?

A. *Who hath Power to forgive Sins but God only?* Mark ii. 7. Of Him therefore it must be sought in the Name of *Jesus Christ*.

8. *Q.* But has not *Christ* left a *Power* with the *Church* to *forgive Sins*?

A. He has left with his *Church* a *Ministerial Power*, to declare *Forgiveness* of Sins to such as truly Repent of them, and believe Him. When therefore the Ministers of his Word, are called in to the Assistance of Sick Scrupulous Persons; they may, upon the Proposition of a true Repentance, pronounce in God's Name, the Pardon of their Sins to them. But in this they only deliver the Sentence of God; which, if the Sinner be truly penitent, God will infallibly make Good: otherwise it will be of no use to them; because it was *erroneously*, though *charitably* pass'd on them.

9. *Q.* But does not the *Church* of *Rome* ascribe much more to the *Absolution* of the *Priest*, than is?

A. Yes, it does: Nor is this one of the least presumptuous, or least Dangerous of its Errors. They tell us, that the *Sentence* of the *Priest*, in this Case, is not only *Declarative*, but *Judicial*. And, which is yet worse, they add; That tho' a Sinner be not affected with such a *Sorrow* for his Sins, as would Otherwise be sufficient to obtain God's Pardon; yet by rightly *Confessing* them to a *Priest*, They shall be forgiven; and Entrance Opened into Heaven, by the *Power* of the *Keys*, in *Absolution*. By the former of which, as they usurp upon the *Prerogative* of God; Mark ii. 7. So do they, by the latter, lay a very dangerous Stumbling-block in the way of wicked Men; whilst they Encourage them

them to Rely on such a *Sorrow* for the *Forgiveness* of their *Sins*, as will certainly fail, and Ruin them in the End.

Of the General Resurrection.

S E C T. XIX.

1. Q. **W**HAT is the Third *Privilege*, promised by God to *Christ's Church*?

A. The *Resurrection of the Body*.

2. Q. Shall not *All Men* whatsoever, be *Raised* again at the last Day?

A. They shall.

3. Q. How then is this a *Privilege* of those who are the *Faithful Members* of *Christ's Church*?

A. Because though all Men shall be *Raised*, yet not All after the same Manner. The Bodies of the Faithful shall be raised in a most Blessed, and Glorious State: 1 *Cor.* xv. 42, &c. They shall be perfected in all their Parts, and Qualities; shall be render'd an Habitation fit for a Glorify'd Soul to dwell in; and be prepared for the Enjoyment of an Everlasting Felicity. And thus to rise; in such a State, and for such an End, is certainly a very great Benefit, and the peculiar Privilege of *Christ's Holy Church*: *Luke* xiv. 14. xx. 35, 36, 37. *John* v. 29.

Phil. iii. 21.
Mat. xiii. 43.
Dan. xii. 3.

4. Q. How then shall the *Wicked* be *Raised*?

A. Their Bodies shall also be *Restored* to them; and that in such a State, as to be capable of undergoing for Ever those Torments which God has prepared for Them. But their *Resurrection* shall be to Shame and Misery: And what is the Blessing of the Righteous, shall to the Wicked be a means of Increasing their Pain, and Enlarging their Punishment.

Jo. v. 28, 29.
Acts xxiv. 25.

5. Q. Shall we Receive the *same Bodies*, we now have, at the *Resurrection*; or shall some *Other Bodies* be prepared for us?

A. The

A. The very Nature of a *Resurrection* does unanswerably prove, that we shall Receive the *same Bodies*; and the *End* of it confirms it to us: Our Bodies being therefore Raised, and Restored to Us, that we may be Rewarded, or Punished, in the same Estate both of Soul and Body, in which we had done Things Worthy either of Reward or Punishment.

Dan. xii. 2.
John v. 28,
29.
Rom. viii.
11.
1 Cor. vi.
13, 14.
2 Cor. v. 10.

Q. Shall *All Mankind*, not only *Good*, and *Bad*, but Every Single Person of either kind, be Raised at the Last Day?

A. All that ever died shall be Raised: John v. 20. 2 Cor. v. 10. But many will be found at the Last Day *Alive* on the Earth. Now they shall not die, nor, by Consequence, Rise from the Dead. But they shall be Changed: That is to say, the Men of that Age, (whether Good or Bad) shall, by the mighty Power of God, be put into the same State with Those, who being Dead, were Raised from the Dead: And so be brought with them before the Judgment-Seat of Christ: 1 Cor. xv. 51. 1 Thess. iv. 15.

S E C T. XX.

Q. WHAT shall follow upon the Resurrection?

Of the Future
State; of
Heaven, &c.

A. The Last, and general Judgment of Mankind; which being pass'd, and the Sentence pronounced upon Every One, according to his Works; It shall immediately be put in Execution: *The Wicked shall Go into Everlasting Punishment, but the Righteous into Life Everlasting.* Mat. xxv. 46.

Q. Shall the *Wicked*, as well as the *Righteous*, live for ever?

E

A. They

A. They shall, if such a *State* of inexpressible *Misery*, as they shall be condemn'd to, may be called *Living*. For they shall never cease to be ; nor ever cease to be tormented to all Eternity: *Mat. x. 28. xxv. 41, 46. xviii. 8.* Compare *Mark ix. 44, 45, 46, 47.*

3. Q. How then is *Everlasting Life* a Privilege of the Church of *Christ* ?

A. As the *Resurrection of the Body*, was before said to be. That *Life* which alone deserves to be so called ; that Happy and Glorious Life, which God has prepared for the Faithful in his Kingdom, that is the Singular Privilege of *Christ's Church*, and of the Faithful Members of it. The other, is rather an *Everlasting Duration* ; a State of *endless Dying*, than an *Everlasting Life*.

4. Q. But can it be consistent with the Justice and Mercy of God, to punish the *temporary*, and *transient Sins of Men*, with an *Everlasting State of Misery and Sufferings* ?

A. We must confess it so to be, or say, (which is as Unreasonable, as it would be Wicked) that God will deal Unjustly, and Unmercifully with Sinners, at the last Day. For certain it is, that this he has declared shall be the Result of their Evil-doings.

5. Q. Why may we not by the *Everlasting Death*, and *Everlasting Punishment*, of which the Scriptures speak, on this Occasion ; understand rather the *final Destruction* of such Wicked Persons, than an *Eternal Continuance of Them in Pain and Misery* ?

A. Because the *Scriptures* have plainly declared, were Men willing to understand it, that by *Everlasting Punishment* is meant *Everlasting Torment*. That *their Worm shall not die, nor their Fire be quenched ; but they shall dwell in Everlasting Burnings* : *Mark ix. 44. Isa. lxvi. 24.*

That

That *there shall be weeping and wailing, and gnashing of Teeth*: Mat. viii. 12. xiii. 42, 50. All which Phrases, however they be understood, must denote Suffering, as well as Punishment: An Eternity of Pain, not an Eternal State of Death and Insensibility. Besides that *Everlasting Death* or *Destruction*, would not otherwise be, properly speaking, an *Everlasting Punishment*: For as soon as Men are thus *Dead*, they *cease to suffer*; and for that very Reason, *cease to be punish'd*. And one may as well say, that a Malefactor, who was Executed for his Crimes a hundred Years ago, still continues to be punish'd by the Magistrate; as that after a Man should be once annihilated, he should continue to be Punish'd, for his Sins, by God Almighty.

6. Q. Wherein do you suppose the *Everlasting Happiness* of the Righteous shall Consist?

A. As to the Particulars of it, they are altogether Unknown to us; nor indeed are we able in our present Estate, perfectly to comprehend the Greatness of them. Thus much in General, we are told; that they shall be placed in a most Glorious and Perfect State; free from all Sin, and from all Suffering: Where they shall Enjoy all the Pleasure and Satisfaction, that their Natures, then vastly enlarged, shall be capable of. They shall dwell in the Presence of God; shall be continually entertain'd, not only in the Contemplation, but with the Fruition, of all the Riches of his Goodness, and Glory. They shall be Companions with the Holy Angels; and pass their time, in the Greatest Love of God, and of One Another, that can be imagined. They shall turn all their Service, into Praise and Wonder; shall have nothing left to wish or desire of Him. And they shall both Love, and Serve, and Praise

1 Cor. xv.
42, &c.
Phil. iii. 21.
1 John iii. 2.
Rev. xxi. 4.
Psal. xvi. 13.

Him, with such Rapture, and Satisfaction, with such Joy to themselves, as well as such Fervour towards God, as no Thoughts can Conceive, nor is it possible for us, by any Words, to express the Greatness of it. 1 *Cor.* ii. 9. Compare *Isa.* lxiv. 4.





P A R T III.

Of the GOSPEL OBEDIENCE.

S E C T. XXI.

Of Obedience
in General.

1. 2.



WHAT was the third Thing which your Godfathers, and Godmothers promised for you at your Baptism?

A. That I should keep God's Holy Will and Commandments, and walk in the same All the Days of my Life.

2. 2. Do you account it to be Necessary for you, herein also, to fulfil what they Promised for you?

A. I do; and that so Necessary that I cannot be saved without it.

3. 2. Do you then expect to be Saved by Virtue of your Own Good Works?

A. God forbid: On the contrary, I am persuaded that when I shall have done All that I can, I shall be but an *Unprofitable Servant*: Luke xvii. 10. But however, I must sincerely Endeavour, what in Me lies, to keep God's Commandments; and then I am assured that God will Reward Me, not according to my Deserts, but according to his Own Mercy, and Promises to Us in *Jesus Christ*.

4. 2. Are you able, of yourself, by your Own Natural Strength, to keep God's Commandments?

A. No, I am not: For in Me, that is to say, in my Flesh, dwelleth no Good Thing. Rom. vii. 18.

Mat. vii. 21,
24, &c.
---xix. 17,
18.

It is the *Grace of God* which must work in me, both to *Will*, and to *Do*, according to his good *Pleasure*. Phil. ii. 13.

5. Q. Being thus *assisted* by the *Holy Spirit*, can you *Perfectly keep* God's *Commandments*?

^a Mat. xxii. 37, &c.

^b Mat. v. 48. xix. 21.

^c 2 Cor. vii. 11. xiii. 9.

Col. i. 28.

¹ Pet. v. 10.

A. No, I cannot, nor will it ever be possible for me in this *Life* to do it. ^a I must serve God *Sincerely, with all my Heart*; ^b I must serve him *Zealously, with all my Strength*; ^c I must go as far as I can, and as the *Measure of the Grace* which he is pleased to allow me, will enable me to do, towards *Perfection*: But to discharge a *Perfect*, that is to say, an *Unsinning Obedience*, to God's *Commandments*; this neither I can, nor did ever any one else, but he who was God, as well as Man, do it. For, *in many Things we Offend all*: Jam. iii. 2. And, *if we say that we have no Sin we deceive ourselves, and the Truth is not in Us*. ¹ John i. 8.

6. Q. Will not this undervalue the *Grace of the Holy Spirit*, by which we are *Sanctified*?

A. Not at all: Forasmuch as I ascribe to *That* the *Glory of all the Good* I do; and take to myself, the *Shame of whatsoever is Evil*, or *Defective in Me*.

7. Q. What think you of *Those of the Church of Rome*, who, notwithstanding this, talk of *Works of Supererogation*; and thereby pretend not only *Perfectly* to keep *God's Commandments*; but to do even *More*, than God *Required* them to have done?

A. I think that they neither understand themselves nor their *Duty*: It being certain that the *Measure of our Duty*, is to *Love the Lord our God with all our Heart, and with all our Soul, and with all our Strength*: Beyond which, ^a it is not possible for any *Man* to Go; so neither is there any *One* that can justly say, He has ever, for any long time together, absolutely come up to the utmost height of it.

Mat. xxii.

37.

Compare

Deut. x. 12.

8. *Q.* Seeing then our *Obedience* cannot be brought to *Perfection* in this *Life* ; what is that *Obedience* which God does now Require of Us, in Order to our *Salvation* ?

A. It is the Obedience of an *Honest, Humble, Sincere Heart* : Such as Leads us, in the *First Place*, to an *Universal Observance of all God's Commandments*. *Secondly*, to a hearty Endeavour to come up to as *perfect* a *Discharge* of our *Duty*, according to the Measures of them, as our present Condition will admit of. And that, *Thirdly*, with *Constancy*, and *Perseverance*, unto our *Lives End*. Mat. x. 22. 1 Cor. i. 8. 1 Pet. i. 13. Heb. x. 38, 39. Rev. ii. 10.

Psal. cxix.
16.
1 Cor. xv.
58.
Coloss. i. 22.
1 Thess. ii.
13. v. 23.
Mat. xxii.
37.
2 Pet. iii.
18.

S E C T. XXII.

1. *Q.* **H**AS there been any such Collection made, of the main Branches of what we are to *Do* ; as we had in the Creed, of what we are to *Believe* ?

A. There is such a Collection, and that deliver'd by God himself, in what we commonly call the *Ten Commandments*.

2. *Q.* Do those Commandments, which were Given by God to the *Jews*, still continue in Force, and Oblige us Christians ?

A. Yes, they do ; Mat. v. 17, &c. and that in Some Measure more strictly, than they did Them : The most Part, if not All of them, having been either more *fully Expounded*, or more *perfectly Delivered* to us, by *Christ* in the *New Testament*, than they were first given by God to the *Jews* in the *Old*. See Mat. v, vi, vii, Chapters.

3. *Q.* Why do you call Them the *Ten Commandments* ?

Of the Measure of it as reduced to the Ten Commandments in particular, and the Rules laid down for the Exposition of Them.

Mat. xix. 16,
18. xxii. 37.
Rom. xiii. 9.
Jam. ii. 8.

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A. Not only because they have been usually divided into that Number ; but because they were Originally deliver'd so by God himself ; and are accordingly so call'd by *Moses*. *Exod.* xxxiv. 28. *Deut.* iv. 13.

4. *Q.* What do these *Commandments*, in General, Refer to ?

A. To the *Two* great *Branches* of our *Duty* : *Our Duty towards God, and Our Duty towards Our Neighbour.*

5. *Q.* What Authority have you for this *Division* of these *Commandments* ?

A. The Authority of our *Blessed Saviour*, *Mat.* xxii. 37. And indeed God Himself seems to have had Regard unto it, when he commanded *Moses* to prepare *Two Tables* for Them ; On the One of which were to be Engraven Those which concern our *Duty towards God* ; on the Other, Those which contain our *Duty towards our Neighbour*. *Exod.* xxxi. 18. xxxii. 19. xxxiv. 1, 4, 28.

6. *Q.* How many *Commandments* does each of these *Tables* comprehend ?

A. As to the *Commandments* themselves, it is not doubted by Any, but that those of the *First Table* end with that which concerns the *Sabbath* ; and that the *Second* begins with that which Requires Us to *Honour our Father, and our Mother*, *Eph.* vi. 2. But in Dividing the *Commandments* of *Each Table*, there is a Difference between Us, and Those of the *Church of Rome*. For they join the *Two First* into *One* ; and then to compleat the Number of *Ten*, divide the *Last* into *Two* ; And so assign, not as we do, *Four* to *One Table*, and *Six* to the *Other* ; but *Three* to the *First Table*, and *Seven* to the *Second*.

7. *Q.* Is it a Matter of any Moment, How each Precept is divided, so long as all are Retained ?

A. In

A. In itself it is not : But as the Design of this Division is to enable them the better to drop the *Second Commandment*, which is so express against their *Image-Worship*, altogether ; (and which accordingly they do oftentimes Omit, in their *Books of Devotion*) so it is certainly of Great Moment to be taken Notice of. Now the *First* and *Second Commandments*, have apparently a *Different Design*, and were intended to forbid *Two* very *Different Things*. But the *Last Commandment* solely Respects the Sin of *Coveting* : And if the Difference of the Instances which are given in it, the better, to clear, and inforce, the Observance of it, be sufficient to make a Several Command, according to the Distinction of Them ; they may as well divide it into *Six*, or indeed into *Six hundred Commands*, as into *Two*. For at this Rate, *Thou shalt not Covet thy Neighbour's House*, will be One : *Thou shalt not Covet thy Neighbour's Wife*, Another : *Nor his Man-Servant*, will be a Third : *Nor his Maid-Servant*, a Fourth : *Nor his Ox*, a Fifth : *Nor his Ass*, a Sixth : *Nor any Thing that is his*, a hundred more in one General Expression.

See below
Sect. xxiv.
Q. 2.

8. Q. But is there not One Great Branch of Our Duty here wanting, namely, *Our Duty towards Ourselves* ?

A. There is not : For all those Duties which we so call, have a manifest Regard, more or less, to our *Duty to God*, and our *Neighbour* ; and may be comprised under the Offices relating to Them. At least, since there is no Duty of this kind, but what is Required by God of Us, the better to fit Us for his Service, and Acceptance ; it must be confess'd, that the *First Commandment* alone, will take in, whatsoever of this Nature may seem wanting in the Whole.

9. Q. Is there any other *Division* of these *Commandments*, that may be fit to be taken Notice

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of, before we proceed to the particular Consideration of Them ?

A. There is yet One ; namely, That of the Commandments, some are *Positive*, and declare what we are to *Do* ; as the *Fourth Commandment* of the *First Table*, the *Fifth* of the *Second*. Others are *Negative*, and shew us what we are to *Avoid* ; as all the *Others* of *Both Tables*.

10. Q. What do you observe from this Division ?

A. A Great Difference with Respect to the Obligation to Obedience. For, (1st.) The *Positive Commands*, though they are always in force and therefore Oblige all who have any Concern with them, and so long as they are under the Power of them ; yet they do not extend *All Persons*, nor *Oblige at all Times*. As for Example : *To Honour our Father and Mother* is a Duty of Eternal Obligation. But then many there are Who have no *Father*, nor *Mother* ; and therefore neither can they lie under any Obligation to *Honour* Them. Again, *to Observe the Sabbath-Day to keep it Holy*, is a Commandment that never ceases to Oblige. But yet should Man be made a Prisoner, or a Slave, in a *Foreign* or *Other Country*, where he had no Means, nor Opportunity to Observe it ; whilst he lay under those Circumstances, he would not be Guilty of any Sin, by *not Observing* of it. But not the *Negative Commands*, not only *Oblige All ways*, but *All Persons*, at *All Times*, and in *All Circumstances*. And therefore, *to Worship another God, besides the Lord* : *To make any Graven Image, to bow down before it, and worship it* : *To take God's Name in Vain* : These, and all like *Prohibitions* oblige Men to a constant uninterrupted Observation of them ; be their Circumstances, or Conditions of Life, what they will. Nor can it, at any Time, or upon any Occasion

Occasion be lawful for any One, *To worship another God; To make a Graven Image to worship it; to take God's Name in Vain; and the like.*

11. *Q.* Have you any thing farther to observe from this Division?

A. This only; *That these two Kinds mutually Include one Another:* So that when God commands any Duty to be perform'd, we are to understand that he does, by the very same Command, forbid whatsoever is contrary thereunto to be done by Us. And again, when he forbids any thing to be done; he does thereby Require us to fulfil the Opposite Duty imply'd, as well as to avoid the Sin which is expressly taken Notice of. To clear my meaning in an Instance of each Kind: God commands Us in the *Fourth Commandment, to keep Holy the Sabbath-Day;* and that by *Sanctifying* of it to a *Religious Rest:* And, by the same Commandment, he forbids Us to do any *servile Work* upon it; or any thing, whereby this Day may be *unhallowed, or profaned* by Us. And this would have been understood by the Other part of the Commandment, though God had not expressly taken Notice of it. In like manner, when in the *Sixth Commandment, God forbids us to Commit Murder;* we are to understand, that we are not only prohibited thereby to stab or poison our Neighbour; but are Required to do, what in Us lies, to *Cherish, and Preserve* his *Life:* To help him, if he be assaulted by Another; to feed and clothe him, as far as we are able; and to prevent, according to our Ability, whatsoever may bring him in danger of losing of it.

12. *Q.* Are there any other *General Rules* that may be of Use to us, for the better Understanding of the *Commandments* here proposed to Us?

A. There

A. There are Several such *Rules*; but those of most Consequence seem to be these *Four*. First, “*That in every Commandment, the General Thing Express’d, comprehends under it all such Particulars, as either directly depend upon it; or may Fairly, and Reasonably, be Reduced to it.*” Thus the *Seventh Commandment*, though in express Terms, it Forbids only the Sin of *Adultery*; yet, under that General, is to be extended to all manner of *Fornication; Uncleannefs, Lasciviousness*, not only to all unchaste *Actions*, but to all wanton *Words, Thoughts, Desires*: To all immodest *Behaviour*, and indecent *Attire*. To whatsoever, in short, may intrench upon that Gravity, and Reservedness, which our Religion Requires of us; or may be apt to tempt us to such Sins as are here forbidden: Such as *high and full Diet, soft Clothing, the Company of wanton Persons*; from all which we must abstain by virtue of this Commandment: As also from all Places of Danger, such as *Play-houses, Balls, Dancings, Musick-meetings*, and the like.

13. Q. What is the next *General Rule*, to be Observed, in the *Interpreting* of these *Commandments*?

A. “*That where any Duty is Required, or any Sin Forbidden; we are to Reckon ourselves obliged thereby, to use all such Means, as may Enable Us to Fulfil the One, and to Avoid the Other.*” Thus, because in the *Eighth Commandment* we are Required not to *Steal*; therefore in Order to our more constant and ready Avoiding of it, we must account ourselves obliged not only to watch our *Actions*, that we do not in any thing defraud our Neighbour; but moreover to do, what in us lies, to keep ourselves out of such Circumstances as may be likely to tempt us thereunto. We are therefore
by

by virtue of this Commandment, Required, it need be, to work for the Supply of our Own Wants, and of the Wants of those who depend upon Us. We are to live *Soberly and Frugally*; free from *Vice*, and all *Extravagance*. We are to avoid all *Lewdness, Gaming*, and the like *Occasions of Excess*: To abstain from all *Idle, Dissolute, and Dishonest Conversation, and Acquaintance*; and from whatsoever else may be apt to tempt us to, or engage us in the Sin which is here forbidden to us.

14. Q. What is the *Third Rule*, to be Observed, for the better understanding of these Commandments?

A. "That the last Commandment is to be look'd upon by Us, not so much as a single Commandment, as a general Caution Given to Us, with Relation to most of the Duties of the Second Table; which ought to be Govern'd, and Influenc'd by it." Thus because we must not steal from, or defraud our Neighbour of his Goods, neither must we *Covet* them. Because we must not commit Adultery, neither must we Lust. Because we must do no Murder, neither must we desire the Hurt or Death of our Neighbour. For this is the first Spring of Evil in our Hearts; by stopping of which we shall the most effectually Arm ourselves against the Commission of it.

15. Q. What is the last *General Rule* to be observed, for the better Interpretation of these Commandments?

A. "That wheresoever we are Forbidden to Do any thing Ourselves, as Sinful, there we are to take Care that we be not Partakers of Other Mens Guilt, who do Commit what was so forbidden; By Advising, Assisting, Encouraging, or otherwise, Aiding, and Abetting them in It. Nay, we must not so much as Give any Countenance to the

the Evil, which they do, by making *Excuses* for, and *extenuating* their *Guilt*; by *biding*, or *concealing* of it; left by so doing, we make ourselves accessory to it, and contract to ourselves a stain by it.

Of the Wor-
ship of God,
and of Him
only.

S E C T. XXIII.

1. **Q.** YOU said that the *First Table* contained those *Commandments* which concern our *Duty towards God*: What is the first of These?

A. Thou shalt have none other Gods but Me.

2. **Q.** Is this all that belongs to this Commandment?

A. Yes, it is.

3. **Q.** What then do you account that which goes immediately before it, and was also deliver'd by God Himself; namely, *I am the LORD thy God, which brought thee out of the Land of Egypt, out of the House of Bondage*?

A. It is a *General Preface*, or *Introduction*, to the *Commandments*; and represents to us the Two great Grounds, or Motives, on which God Required the *Jews* to Obey those Commandments which he was about to deliver to them; namely, First, *That he was the Lord their God*: And Secondly, *That He had brought them out of the Land of Egypt, out of the House of Bondage*. Deut. i. 30. vi. 21. to 25. xxvi. 8, 10. Judg. ii. 1, 2.

4. **Q.** Do these *Reasons* extend to us *Christians*?

A. They

6 Lev. xviii.
21. xix. 14,
16, 18, &c.
xxi. 12, &c.
xxii. 2, &c.
Num. iii. 19.

A. They do, and that no less, if not more, than they did to the *Jews*. ^a For we are the *Spiritual Israel, and Heirs of the Promises*. ^b He is the *LORD our God*, by a more Excellent Covenant than he was theirs. ^c He has brought Us out of that Slavery, of which the *Jews Egyptian Bondage* was but a Type. ^d And has prepared for Us an Inheritance in Heaven, in comparison of which their *Land of Canaan* is nothing to be accounted of.

5. *Q.* What is the full Import of the *first Commandment*?

A. * That we should have the *LORD* for our *God*, and * that we should have *no Other* besides Him.

6. *Q.* What is it to have the *LORD* for our *God*?

A. It is first to *Think of Him*, and then to *Worship and Serve Him* as God.

7. *Q.* How ought we to *Think of God*?

A. As of an *Eternal*, and *All-Perfect Being*; the *Maker*, and *Preserver of All Things*; And our most Gracious and Merciful *Father*, in, and through his *Son, Jesus Christ our Lord*.

8. *Q.* How ought we to *Worship God*?

A. With all the *Powers and Faculties* both of our *Souls and Bodies*: In *Publick*, and in *Private*. According to all that in his *Holy Gospel* he has required, or by the Force of our *Own Natural Reason*, directed us to do.

9. *Q.* What are the main Things wherein we are to express our *Duty towards God*?

A. It is almost impossible to Recount them: But, in general, it is our Duty, to *e Believe in Him*; to *f Fear Him*, to *g Love Him*,

Rom. x. 4, 9. Gal. iii. 22. Heb. xi. 6. 1 Jo. iii. 23. v. 13. f Psal. xxii. 23. xxxiii. 18. xxxiv. 11. Prov. i. 7. Mat. x. 28. Luke i. 50. 2 Cor. vii. 1. Phil. ii. 12. Heb. xii. 28, 29. g Mat. xxii. 37.

with

with all our Heart, with all our Mind, with all our Soul, and with all our Strength: To ^aWorship Him; to ^bGive Him Thanks: to ^cput our whole Trust in Him; to ^dCall upon Him; to ^eHonour his Holy Name, and his Word; and to ^fServe Him truly all the Days of our Life.

^a See before

^b Psal. xcii.

^c 1. cv. 1. cvi.

&c.

Eph. v. 20.

1 Thess. v.

18.

^e Psal. ii. 12.

xviii. 30. cxv. 9, 10, 11. Rom. xv. 12. 2 Cor. i. 9. 1 Tim. vi. 17. 1 Pet.

iii. 5. ^d Psal. xiv. 4. xviii. 3. cxvi. 2, 13, 17. cxlv. 18. Acts ii. 21. Rom.

x. 12, 13, 14. 1 Cor. i. 2. ^e Psal. lxvii. 2. xcix. 3. cxix. 140, 161, 162.

Col. iii. 16. 1 Thess. ii. 13. Heb. ii. 2, 3, 4. iv. 12. Jam. i. 21. ^f Psal. ii. 12.

^e 2. Luke i. 74, 75. 1 Thess. i. 9, 10. Heb. x. 19, &c.

10. Q. What are the chief *Offences* that may be Committed against this Part of the *first Commandment*?

A. They are chiefly these: First, *Atheism*, and *Infidelity*, whether it be *Speculative*, or *Practical*; that is to say, whether Men do Really believe that there is no God; or live so as if they did; without any due *Worship* of Him, or *Regard* to Him. Next to these, all *Unworthy Opinions* of God, or *Blasphemous Thoughts*, or *Speeches* against Him. Such are the *Thoughts*, and *Speeches*, of Those who not only deny the Doctrine of the Blessed *Trinity*, or of the Divinity of *Christ* and the *Holy Ghost*, but make it their Business to Expose and Ridicule the Belief of it. And, lastly, such are all the *Heinous*, but especially the *Habitual Sins*, which Men fall into, and the consequence of which plainly shews, either that they do not in Good Earnest believe the LORD to be their God, or that they are yet to consider what that Belief requires of them.

11. Q. What is the Other thing proposed to Us in this Commandment?

A. Not to have any Other, besides the LORD, for our God.

12. Q.

12. Q. Is there any Other God, besides the LORD?

A. No, there is not, nor does this Commandment at all Suppose that there is. But when the Commandments were deliver'd, the World generally believed in, and worshipped *Others*, besides the LORD; who was almost utterly forgotten by Them. And therefore it was highly necessary, that the Lord should, in the very first Place, caution his People against this ill and Idolatry.

13. Q. How many ways may Men have *Others* their God, besides the LORD?

A. By as many ways as They are capable of swinging, that They *have Him* for their God. Namely, First by *Thinking* of them as God; and secondly, by *Worshipping*, and *Serving*, of them Such.

1 Cor. viii.
5, 6. xii. 2.
Gal. iv. 8.
Eph. ii. 11,
12.

14. Q. Is it possible for any Man who knows, and worships the LORD, to have any Other God besides him?

A. So this Commandment evidently Supposes; and so indeed it may easily enough be: There being nothing so unreasonable which an immoderate perfitition is not capable of leading, sometimes on Wise-Men into. And therefore not only God here gives this Caution to the *Jews*, but St. Paul in like manner forewarns even the *Christians* to whom he preached, *to flee from Idolatry*; Cor. x. 14. Comp. 1. Jo. v. 21. and not to *keep Company with a Brother*, (that is, a Christian) *who was guilty of it*. 1 Cor. v. 11.

1 Kin. xi. 2,
3, 4.
2 Kin. xvii.
33, 34.

15. Q. How can this be; seeing He who *knows*, and *believes aright* of God, must *know*, and *believe*, that there neither is, nor can be, any *Other* God besides Him?

A. Would Men always Act consistently to their own Knowledge and Profession, it would indeed be Impossible for those who had a Right

Right Notion of God, to have any Other God besides Him. But, as in Other Cases, Men may know very well what their Duty is, and yet Act contrary to it, so it is certain that they not only may, but have done, in the Case before Us. In short, Whosoever gives *Divine Honour* to any *Being*, does thereby profess that *Being* to be God as much as He who swears Allegiance to any Person, does by such his Action, Acknowledge that Person to be his Prince. Now such an Honour, *Religious Prayer*, and *Invocation*, without all Controversy, are. Yet these the *Church of Rome* does publickly, and solemnly, Pay to others, besides the LORD; and by so doing shews to all the World, that *She has Other God besides Him*.

16. Q. What do you then suppose to be the full Import of this Second Part of the present Commandment?

A. That we should neither Believe in, Account of, or Worship any Other, as God, besides the LORD: Whether it be by *Forsaking Him*, and *Falling off altogether to Idolatry*; or by *Giving the Honour of God to Any Other Being, together with him*.

Of the Idolatry of Image Worship, its heinousness, and Danger.



S E C T. XXIV.

1. Q. WHAT is the Second Commandment

A. Thou shalt not make to thyself any graven Image, nor the Likeness of any thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth. Thou shalt not bow down to them nor worship them. For I the Lord thy God, am a jealous God, and visit the Sin of the Fathers upon the Children, unto the third and fourth Generation of them that hate Me.

Christian Religion *explain'd.*

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e me, and shew mercy unto thousands in
that love me, and keep my Command-
ments.

Q. How does this *Commandment* differ from
foregoing?

1. The Design of the *First Commandment* was
to determine, and set us Right in, the *Object* of
Religious Worship; and to prevent us from
giving *Divine Honour* to any besides the *true*

1. The Design of *this*, is to direct us in the
manner of worshipping Him; that so we may
only serve the *true God*, but may serve him
in such a Manner as he Requires, and is most
fitting for Us to do.

Q. What is the full Import of this Com-
mandment?

1. It is this; First, * That we must not make
an *Image of God, at all*; be our design what
will in making of it. Nor, Secondly, * That
we may *Other Being*, with an Intention to pay any
vow or Worship to it.

Q. Do you think it utterly Unlawful to
make any Image at all of God?

1. It is certainly Unlawful, and is in many
places of *Scripture* expressly forbidden; as being
highly dishonourable to the *Infinite Nature*, and
an *insupportable Injury* of God; and of great danger and harm
to us. See *Deut.* iv. 15, 16, 17, 18. *Isai.* xl. 18, 29.

Lev. xix. 4.
—xxvi. 1.
Ezek. xiv.
3, &c.
Acts xviii.

xlii. 8. *Rom.* i. 21, 23.

Q. What think you of the *Image of Christ*;
may not that be made without offending against
the *Commandment*?

1. *Christ* being Man as well as God, his *Body*
may certainly be aptly enough Represented by
an *Image*; nor would it be any Sin so to do,
provided that no Use were made of any such
Image; in any part of our *Religious Worship*.
But to Represent God the *Father* in a Graven
Image; to paint the *Holy Trinity*, and that in

so profane a manner as it has often been done in the *Church of Rome*, is certainly a Great Sin, and a Great Scandal; and directly contrary to the Intention of this Commandment.

6. Q. Do you then look upon all Use of Images in God's Service to be unlawful?

† Lev. xxvi. 1.
Deut. iv. 16.
Amos v. 26,
27.

A. I do account it contrary to the *Prohibition* of this Commandment, and by Consequence, unlawful. And therefore when *Aaron* first, and afterwards *Jeroboam*, made use of them for this purpose; we find how highly God Resented it; and with what detestation it is condemn'd in the *Holy Scriptures*. *Exod.* xxxii. 7, 8, 21, 30, &c. *1 Kings* xii. 30. xiii. 34. *Psal.* cvi. 19, 20, 21.

7. Q. What say you to the Practice of the *Church of Rome* in this particular?

A. It is Scandalous and Intolerable: There having never been greater Idolatry committed among the Heathen in the Business of *Image-Worship*, than has been committed in that *Church*, and is by publick Authority, still practised by it; especially in the Ceremony of their *Good-Friday Crofs-Worship*.

8. Q. Do you think they are so foolish as to *Worship* the *Crofs*; or is it *Idolatry* to *Worship Christ* in *PRESENCE* of the *Crofs*?

A. If we may either believe their own Words, or judge by their Actions, they *Adore the Crofs*, as well as *Christ*; and Both alike, and with the same *Worship*. As for the new pretence of *worshipping Christ* in *PRESENCE* of the *Crofs*, it is a mere delusion, contrived only to cheat ignorant People: And carries just as much Sense in it, as if you should ask, whether it were lawful to say your Prayers in *PRESENCE* of a *Post*; or to write a Letter in the *PRESENCE* of a *Candlestick*: the Nonsense of which there is no one so dull as not to discover.

9. Q. What is the *Positive Duty* Required of Us in this *Commandment*?

A. To *worship God* after a manner suitable to his Spiritual Nature; *Jo. iv. 24. God is a Spirit, and They that worship Him, must worship Him in Spirit and in Truth*; that is to say, with Sincerity, Love, and Purity of Heart; with the inward Devotion and Fervour of the Mind, without which the outward Exercises of Prayer, and Adoration will be of no Worth.

10. Q. How has God enforced these *Commandments*?

A. He has done it after a very singular Manner: By declaring, 1st, That he is a *jealous God*, *Exod. xxxiv. 14. and will not suffer his Glory to be given to Another; neither his Praise to Graven Images. Isai. xliii. 8.* But, 2dly, Will *Visit* this Sin not only upon Those who commit it, but on their Posterity also, *to the Third and Fourth Generation.* As on the other side, 3dly, To Those who are Careful to Worship Him as they ought to do, He will shew abundant Mercy in this present Time; and, in the World to come, *Give* them Life Everlasting.

Dent. vii. 19.

Psal. cxxv. 13, 14.

11. Q. Can it consist with the Justice of God to *Punish One Person* for the Sin of *Another*?

A. No certainly, nor does God here threaten any such thing. But God, who is the great LORD of the whole World, may so punish a Man for his Sins, that the temporal Evil of it shall Reach not to Himself alone, but to his Posterity also. As in the Case of High-Treason, the Father by forfeiting his Honour and Estate, brings the Ill Consequence of his Crime upon his Family, as well as upon himself; and the Prince by exacting the Penalty of the Law, may justly be said to *Visit the Children*, for the Offence which their *Father* Committed.

12. Q. How

12. Q. How then do you Understand this Part of the Commandment?

A. God had, in general, promised to the *Jews* temporal Blessings to Encourage their Obedience; and had denounced present Evils against them, to keep them from Sinning. But to set a particular Mark of his Indignation upon the Sin of Idolatry, He thought fit to declare, that if they Offended in this Matter, He would not only severely punish them Himself, but would deliver them up into the Hands of their Enemies, who should Oppress both Them, and their Children after them. Whereas, if they continued firm to his Worship, tho' otherwise they should be guilty of many lesser Crimes, yet he would not cast them off from his Favour; but on the contrary would bless both Them, and their Posterity, with Plenty, and Prosperity, all their Days. This I take to have been the literal meaning of the present Denunciation; and how exactly it was made Good to them, their History sufficiently declares to Us.

1 Kings xi.

33, 34.

xiv. 22, 23,

25. xv. 29,

30.

2 Kings xxii.

17. xxiv. 3.

Comp. xxi.

3.

Lam. v. 7.

13. Q. May this be, in any wise, Apply'd to Us Now?

A. Thus far it may, To teach us how heinous the Sin of Idolatry is; how Odious in the Sight of God; how worthy of his Vengeance? The *Jews* were, in their whole Estate, a Figure to us: As therefore God threatned that he would, with the utmost Severity, Require this Sin of Them; so most certainly he will Require it of Us; It may be in this present Life, but without all Controversy in the Life which is to Come.

1 Cor. vi. 9.

Gal. v. 20,

21.

Rev. xxi. 8.

xxii. 15.

S E C T. XXV.

WHAT is the *Third Commandment*?
A. Thou shalt not take the
name of the LORD thy God in Vain, &c.
 What is the Design of this Command-

Of Taking
God's Name
in Vain; and
wherein of
Swearing,
Vowing,
Praying.

to secure that Honour we ought to pay
 by a reverend Esteem of whatsoever
 is Him?

What do you mean by the *Name* of

understand thereby *God Himself*, and
 never has any immediate Relation to *Him*.
 ix. 2. Deut. xxviii. 58.

When may we be accounted to *take*
name in Vain?

When we make mention of God, or of
 any thing which belongs to Him, Rashly, and
 lightly: In a way that is not suitable to his
 Honour, and Majesty; nor to that defer-
 ence we ought to pay to his Sovereign Power,
 and Authority over Us.

Upon what Occasions, especially, may
 name be made Use of by Us?
 chiefly on these Three; In * *Swearing* :
 1. * *Praying* : And in all these it may
 sometimes be, *taken in Vain*.

When may we be accounted to *take*
name in Vain, by using it in *Swearing*?

When we *swear falsely*: Lev. xix. 12.

either it be by a positive asserting of what is

or by Tricking, and Equivocating,

which is in some Respect true; tho' not in
 which we would be understood to *swear*.

When we *swear Needlessly*; where either
 the Matter was not of Moment enough to jus-
 tify the Solemnity of an Oath, or might have
 been

^a Isa. xlviii.

^{1.}

Mal. iii. 5.

^b Psal. xxiv.

^{4.}

Mat. v. 34.

&c.

been sufficiently determined without One. Of which kind are the greatest Part of those voluntary Oaths, which are so frequently Used by Profane Persons in their common Discourse. *3dly*, When we Swear Rashly, but especially in Matters of Promise; in which we are most exposed to the Danger of Perjury. And *4thly*, When we Swear Irreverently: Whether we take an Oath carelessly and lightly, and without due Regard to the Honour of God's Name, Ourselves; or Administer it so to Others.

7. Q. What think you of those who Swear not only by the Name of God; but by that of some Creature, such as the Blessed Virgin, or the like Saint?

A. I think it to be, without all Controversy, Sinful: as giving that Honour to the Creature, which is due only to the Creator. And so God himself declares that he accounts it: *Deut. vi. 13. Thou shalt fear the LORD thy God, and serve him: and shalt swear by his Name; Ye shall not go after other Gods.* And again, *Deut. x. 20. Thou shalt fear the Lord thy God; Him shalt thou serve, and to Him shalt thou cleave, and swear in his Name.*

And when, in process of time, that People began to do otherwise; the Prophet *Jeremy* tells us how heinously God resented the Affront that was thereby put upon Him: *Fer. v. 7. How shall I pardon thee for this? Thy Children have forsaken me, and swore by them that are no Gods.* And again, *Amos viii. 14. They that swear by the Sin of Samaria, and say, Thy God, O Dan, liveth; and the manner of Beertheba liveth: Even they shall fall, and never Rise up again.* *Comp. Josb. xxiii. 7. Fer. xii. 16. Zeph. i. 5.*

8. Q. How does it appear that to Swear by any Creature, is to give to that Creature by whom we Swear, the proper Honour of God?

A. The

1. The very Nature of an *Oath* declares it: which supposes the Person whom we *Swear* by, to be capable both of discerning the Truth, or *Falseness*, of what is *Sworn*, and the *Sincerity* or *Honesty*, with which we *Swear*; and also of obliging us for our *Perjury*, if we *Swear* Otherwise than we ought to do. All which are Actions proper to God alone, and above the Capacity of any Creature: And therefore being attributed to One who is not God, must needs be the Honour due to God alone, to that Person by whom we *Swear*.

2. Is it lawful to *Swear* in any Matter of Moment; if we take care to *Swear* in such a Manner as we ought to do?

1. It has been the Opinion of many Good Men, that we should decline all *Voluntary Swearing*—even in Matters of Moment, as much as we can be: And that for fear of *Perjury*, which is one of a very heinous Nature. Yet if we are obliged to do it by such whom we ought not to disobey, and do it Faithfully, and Reverently, *In Truth, in Judgment, and in Righteousness*: *Jer. iv. 2.* It is both an Act of Religious Worship; and for the Glory of God; and in both those Accounts undoubtedly *Lawful*.

Psal. xv. 4.

did our Saviour ever intend to forbid *Swearing* altogether; but only to Restrain all *Voluntary*, and *Needless Use* of it in *Common Conversation*; and to keep Us, when we do *Swear*, to doing of it only by the Name of God, and by that of any *Other Thing*, or *Person*. *Mat. v. 34, &c.*

2. How may God's Name be taken in Vow?

* By *Vowing* to do any thing which may faithfully be fulfilled: * By *Vowing* that which we are not Able to fulfil: * By *Vowing Rashly, Indiscreetly*, what though we should be Able

Judg. xi. 30, 31.

to fulfil, might yet much better, and more prudently have been let alone : * By *Vowing* any thing for a *long Time to Come*, it may be for One's whole Life; and of our future Capacity to make Good which hereafter, we cannot, at the present, judge. And lastly, * By *accustoming* ourselves to *Vow frequently*; which must necessarily expose Us to the hazard of not performing our Vows.

11. Q. Would it not therefore be advisable not to make any *Vows* at all?

A. It cannot be doubted but that if a *Vow* be duly Made, it is not only *Lawful*, but *Acceptable* to God. But then, that it may be so, we should take heed; 1st, Not to *Vow* upon Every Occasion; but when we have some considerable Motive to engage Us to the doing of it. 2^{dly}, To see that what we do *Vow*, be in itself *Good*; fit for Us to *Vow*, and for God to *Accept*. 3^{dly}, That we be sure not to *Vow* any thing, but what we are in a Capacity to fulfil. *Eccles. v. 4, 5. When thou Vowest a Vow unto God, defer not to pay it; for He hath no pleasure in Fools; pay that which thou hast Vowed. Better is it that thou shouldst not Vow, than that thou shouldst Vow, and not Pay.*

12. Q. When do we take God's Name in Vain, in *Praying*?

A. * When we *Pray*, without minding what we are about : * When we pray for such things as we ought not to *pray for* : * When in our *Prayers* we use vain *Repetitions* of God's Name, without Need, and against Reason. But especially when we join the Name of any Creature with that of God, in our *Prayers*, as the *Papists* in many, or rather most, of their *Prayers* do.

13. Q. Are there not Other ways of *saying* God's Name in Vain, besides those we have hitherto spoken of?

A. There

Deut. xlii.

21, 22, 23.

Psal. lvi.

13, 14.

Prov. xx, 25.

Jam. iv. 3.

Mat. vi. 7.

A. There are several Other ways: * By *pro-
fane Cursing*, as well as *Swearing*: * By any
light and unfitting Use of God's Name, in our
Common and Vain Conversation: * By all *lewd,
atheistical Discourse*: By * *Blaspheming*, or speak-
ing reproachfully of God, or his Religion: By
* *Murmuring* against him: * By *Ridiculing,
deriding*, or otherwise *Profaning his Holy Word*:
* By *Despising*, or *Exposing his Ministers*, up-
on the Account of their *Function*, and as they
are Related to him: * By an Irreverent Be-
haviour in his *Publick Service*; in the Use of
his *Prayers*, and *Sacraments*: In short, * By a
Contemptuous treating of any thing in which
his *Name* and *Honour* are concern'd.

Lev. xxiv. 16.
1 Kings xix.
10.
Prov. xiii.
13.
Luke viii.
18.
1 Cor. xi. 27.

14. Q. What does this Commandment posi-
tively Require of Us?

A. To Honour God's Holy Name and
Word: To employ our Tongues to his Praise,
and Glory: Never to make mention of God, or
Many thing which relates to Him, without a
Religious Reverence: And to use our Utmost
Endeavour upon all Occasions, to keep up the
Reputation of Religion; and the Respect which
is due to Holy Things, for the sake of God, and
as they have Relation to Him.

Psal. xcix. 3.
Isai. lxvi. 2.
Jer. iv. 2.
Mat. v. 37.
1 Cor. x. 31.
Col. iv. 6.
Heb. xii. 28.

15. Q. How hath God threaten'd to punish
Those who break this Commandment?

A. The LORD will not hold him Guilt-
less that taketh his Name in Vain.

16. Q. What do you understand thereby?

A. That He will severely punish such Sinners; and not suffer his Name to be Profaned by Them,
without bringing some Exemplary Vengeance
upon them, for such their Presumption.

Lev. xxiv.
16.
2 Sam. xii.
14.
---xxi 1, 2.
2 Kings xix.
22, 23, 28,
32, 35.
Zech. v. 3, 4.

17. Q. If this be so, how comes it to pass
that such Persons do oftentimes escape with-
out any such Exemplary Mark of God's Ven-
geance against Them?

A. We are not to call God to account for his Actions. It is enough that he has assured us, that He will not *bold such Persons Guiltless*: And that therefore every such Sinner, must either repent, in a very singular Manner, of his Offence in taking God's Name in Vain; or he shall assuredly be punish'd with an extraordinary Severity for it; either in this Life, or in the other.

Of the Christian Sabbath; and the Sanctification of it.

S E C T. XXVI.

1. *Q.* **W**HAT is the last Commandment of the *First Table*?

A. Remember that thou keep *holy the Sabbath-Day*, &c.

2. *Q.* What do you mean by the *Sabbath-Day*?

A. The Commandment itself explains it: 'Tis a *Seventh Day of Rest*, after *Six* of *Work* and *Labour*: *Six Days* shalt thou labour, and do all that thou hast to do; but the *Seventh Day* is the *Sabbath* of the **L O R D** thy God; In it thou shalt do no manner of *Work*.

3. *Q.* Wherefore did God establish a *Seventh Day of Rest*, after *Six* of *Work* and *Labour*?

A. In Memory of his having *Created the World* in *Six Days*; and on the *Seventh Day* *Rested*, or *Ceased* from *Creating* it: And to keep up thereby the Memory of his being the Creator of the World; and to engage Mankind solemnly to acknowledge, and worship Him as such—
For in *Six Days* the **L O R D** made *Heaven* and *Earth*, the *Sea*, and all that in them is, and *Blessed* the *Seventh Day*, wherefore the **L O R D** *Blessed* the *Seventh Day*, and *Callowed* it.

4. *Q.* **W**as

4. Q. Was this Command given by God to Mankind from the *beginning of the World*?

A. So *Moses* tells Us, *Gen. ii. 2, 3.* And it is not to be doubted, but that accordingly such a *Sabbath* did continue to be observed, so long as any Sense of true Religion Remained upon the Earth.

5. Q. How then did it become Needful for God to Renew it again in this Place?

A. As it was needful for him to Renew many Other Precepts, which yet were certainly both given by him, and Observed in the World, long before. No body questions but that *Adam*, and his first Descendents, both knew and worshipped the *True God*; Yet this was provided for again Now. So immediately after the *Flood*; the *Law* against *Murder* was solemnly promulg'd; *Gen. ix. 6.* Yet nevertheless the same Command was here again Repeated. As for the Case before Us; as Men lived farther off from the *Creation*, and Wickedness prevailed over the Face of the Earth, and the *true Worship* of God was corrupted by almost universal *Idolatry*; so was the Solemn Day of his *Worship* neglected likewise. And though it may have in some Measure been revived after the *Flood*, and continued in some part of *Abraham's* Family; yet in their *Egyptian Slavery*, it was utterly abolish'd; so that the very Memory of it seems to have been lost among them.

6. Q. When did God Renew this Command to Them?

A. Presently after their passing through the *Red Sea. Exod. xvi. 5.* when he began to give the *Manna* to Them. For then he commanded them to gather it every Morning for Six Days; but on the *Sixth Day* to provide a double Quantity for the next Day; because that

The Principles of the

thereon they should keep the *Sabbath* to the LORD, and no *Manna* should fall, or be gathered, upon it. *ver.* 22, to 25.

7. Q. On what Day of the *Week* did that *Sabbath-Day* Happen?

A. On that which They, from thenceforth, Observed for their *Sabbath-Day*, and which answers to our *Saturday*?

8. Q. Was that the same Day on which God Rested from the *Creation*, and which he had before Commanded *Adam* to keep in Memory of it?

A. That we cannot tell: By the Providence of God so it may have been; but that it was so, God has not declared to Us, nor is it possible for Us, (without a particular Revelation) to come to the knowledge of it. That which is more certain, is, that God designed this *Particular Day* to be kept by the *Jews* in Memory of his final *Deliverance* of them out of their *Egyptian Slavery*, by destroying, on that Day, *Pharaoh* and his *Host* in the *Red Sea*; and of his Miraculous feeding Them with *Manna* in the *Wilderness*. For which Reason it was that He Required that strict Rest of them upon it, of which we Read: *Exod.* xxxi. 12, 14, &c. *Nehem.* xiii. 15, 17. *Isai.* lviii. 13. that thereby they might both keep up the Memory of the hard Work they had been held to during their Abode in *Egypt*, where they were not suffer'd to Rest on the *Sabbath-Day*; and be the more engaged to serve that God, who had so wonderfully delivered them from that wretched Estate.

9. Q. How then, upon the whole, are we to consider the *Jewish Sabbath*, here established by God?

A. It is evident from the several Reasons given for it, in the Command itself, that it must be consider'd in two different Respects:
1st,

1st, As a Day to be kept Holy by Them in Memory of the *Creation*: *Exod.* xx. 11. and to declare themselves thereby to be the Worshipers of that God, Who *Created the Heaven and Earth*: And to this End, they were Required to Observe a *Seventh Day of Rest*, after *Six of Labour*; because God wrought *Six Days*, and Rested the *Seventh*. And, 2^{dly}, As a Day to be Observed in Memory of their *Egyptian Bondage*, and of God's delivering them out of it: *Deut.* v. 15. And thus the *Jews* were tied to observe not only the *Proportion*, but the very *Day* of the *Week* too; as being that Day on which they had pass'd the *Red Sea*, and so were set intirely free from their Slavery. For which Reason also they were obliged not only to worship God upon it, but moreover to *abstain* from all *bodily Labour*; and that under the Pain of Death, *Exod.* xxxi. 12, &c. *Numb.* xv. 32, 35.

10. Q. How far do you suppose this Command Obliges Us now?

A. As much as ever it did the *Jews*, though not exactly after the *same Manner*. We Worship, as they did, that God who in *Six Days Created the Heaven, and Earth; the Sea, and all that in them is, and Rested the Seventh Day*: and in Acknowledgment thereof, We stand obliged, with Them, to keep a *Seventh Day of Rest*, after *Six of Labour*. But then as they Worshipped this God under the peculiar Character, of *the God who brought them out of the Land of Egypt, out of the House of Bondage*; so were they determined to take that particular *Day*, the *Seventh* of the *Week*, for their *Sabbath*, upon which he completed their Deliverance; and strictly to *abstain* from all *bodily Labour* upon it. Now, in this respect, we differ from them. We Worship God, the

Creator of the World, under a much higher, and more divine Character; as he is our *Father*, and *Deliverer*, by *Jesus Christ* our Lord: Who upon the *first Day* of the *Week*, *Rose from the Dead*, and thereby put an End to the *Jewish Dispensation*. And in Testimony hereof, we keep the *First Day* of the *Week* for our *Sabbath*; and so profess ourselves to be the Servants of the *True God*, thro' the *Covenant* which he has been pleased to make with Mankind, in *Christ Jesus* our Lord.

11. Q. Upon what *Authority* was this change of their *Sabbath Day* made?

A. Upon the greatest that can be desired: The Reason of it has been already mentioned; viz. *Christ's Rising* on this Day from the *Dead*. The Thing itself was done by the *Apostles*; who no doubt, had in this, as in all the Rest that they did, in Pursuance of their Office, the Direction of the *Holy Ghost*. And as for the *Jewish Sabbath*, which is the *Seventh Day*, besides that the Ground of it does not concern Us; *St. Paul* speaks of it as ceasing together with the *Law*; no less than the *New Moons*, or *Meats* and *Drinks*, prescribed by the *Jews Law*. Col. ii. 16.

12. Q. How are we to keep our *Sabbath Day*?

A. We are to consecrate it to a *Religious Rest*, * By attending upon the *Publick Service* and *Prayers* of the *Church*: * And *hearing God's Word* Read, and *Preach'd*, there: * By participating, as we have the Opportunity, of the *Holy Sacrament*: * By private *Prayer*, *Meditation*, and *Reading*: * By *Works of Charity*, and *Mercy*: * By taking all the Care we can to improve our *Own Piety*, and to help *Other Men* in the enlivening of theirs.

13. Q. Is all *bodily Labour* forbidden to Us, upon this *Day*?

A. No,

Acts ix. 7.
1 Cor. xvi.
3, 2.
Rev. i. 10.

Jer. xvii. 24.
Isa. lviii. 6,
7.
Acts xiii. 27.
xv. 21. xvi.
13. xx. 7.
1 Cor. xvi.
1, 2.

A. No, it is not: Works of *Charity*, and *Necessity*, may certainly be done upon it. But as for all *Works of Gain*; all such *Diversions* or *Entertainments*, as are inconsistent with the Religious Design of the Day, or may be apt to give Offence to any Serious and Good Men; they ought, without question, to be avoided upon it.

14. Q. What is *forbidden* by this *Commandment*?

A. To *neglect*, and *profane* the *Sabbath*: Not to employ it to the *Honour*, and *Service* of *God*; much more to spend it in *Idleness*, and *Pleasure*, in *Sin*, and *Debauchery*; as too many wicked Persons are apt to do.

15. Q. Is there any thing farther *Required* of *Us*, in order to the full *Observance* of this *Commandment*?

A. This only; that we be careful not only to *Sanctify* the *Sabbath-Day* *Ourselves*, but to see that *All who belong to Us*, do likewise. For, for these also, the *Commandment* tells *Us* we are to answer: In it *Thou shalt do no manner of Work*; *Thou*, nor thy *Son*, nor thy *Daughter*; thy *Man-Servant*, nor thy *Maid-Servant*, thy *Cattle*, nor the *Stranger* that is within thy *Gates*. And since now the *Piety* of our *Own Laws* hath provided for the *better Observation of this Day*; we ought, in *Obedience* to them, as well as out of *Conscience* towards *God*, not only to be careful of *Ourselves*, and *Families*, but to bring all *Others*, as much as in *Us* lies, to a due *Regard* of *It*: If not out of *Duty* towards *Him*, whose *Sabbath* it is; yet to avoid that *Punishment*, which the *Civil Magistrate* is to inflict on those who despise, and *profane* it.

a 29 Car. II.
cap. 7.

S E C T. XXVII.

Of our Duty
towards our
Neighbour ;
and of the
Relative Ho-
nour which
we owe to
him ; as our
Parent,
Prince, Tea-
cher, Hus-
band, Mas-
ter : Of a
higher Rank,
or a greater
Age ; with
the Duties of
such Persons
towards us.

1. *Q.* WHAT do the *Commandments* of the
Second Table Respect ?

A. Our Duty towards our Neighbour.

2. *Q.* What is the General Foundation of our
Duty towards our Neighbour ?

A. To Love Him as Myself ; and to Do
to all Men as I would they should Do un-
to Me : The one of which shews what that
Inward Affection is, which Every One ought to
have for his Neighbour ; the Other, how we
ought to Regulate our *Outward Actions* towards
Each other. *Mat. xxii. 39. vii. 12.*

3. *Q.* Is a Man obliged, in all Cases, to Do
all that for his Neighbour, which he would de-
sire his Neighbour should Do for Him ?

A. Yes, certainly ; provided the Rule be but
rightly Stated, and duly Limited, by Us :
Otherwise it may prove a Snare, rather than a
Guide to Us.

4. *Q.* How then do you Suppose that this
Rule is to be Understood by Us ?

A. We must first set Ourselves in our Neigh-
bour's Place, and then put it to our Con-
sciences ; Were his Case our Own, what would
we desire that one, in our Circumstances, should
Do for Us, and then conclude, that We ought
to Do the same for Him. Thus, for Example,
If a poor Man ask an Alms of Us ; We must
not think that We are at Liberty to Refuse
him, because We neither need, nor desire, that
Any One should Relieve Us : But we must
bring his Case home to Ourselves ; and suppose
that we were in his Circumstances : poor, and
desperate ; would we not then think it reason-
able, that one, in Our Circumstances, should
Relieve Us ; and that will shew Us, that there-
fore we ought to Relieve him.

5. Q. But must We then, after such a Change of *Circumstances*, absolutely *Do to Others*, whatsoever we would, in the like *Circumstances*, desire, that They should do to Us?

A. I do not say that neither: Men may desire what is *Unlawful*, and then in *Conscience* of our *Duty to God*, we must deny them. They may desire what is *Unreasonable*, or may be greatly *Inconvenient* to Us; and in such Cases, though we Owe a *Duty* to our *Neighbour*, yet we must Remember that we Owe a *Duty* to our *Selves* too; and must consider our *Own Interests*, as well as those of *Our Neighbour*. If a Man should fall into such *Circumstances*, as to need my telling of a *Lye*, or *Forswearing myself*, to bring him safely out of them; though I should be so *Wicked* as to desire, in the like Case, that *Another* would do the same for *Me*, yet I am not therefore *Obliged* by this *Rule*, to do this for him; because neither ought I to desire such a *Thing* of *Another*, nor ought any other to desire it of *Me*, or *Do it for Me*.

Again, should a Man desire me to be bound with him for a *considerable Sum of Money*; which I cannot pay, without great *Damage* to myself, and *Prejudice* to my *Family*: Though I should perhaps wish, that had I the same *Occasion* that this Man has, *Another* would be bound for Me; yet because the desire is *Unreasonable*, and such as in *Duty* to myself, and my *Family*, I ought not to comply with; neither am I obliged, by *Virtue* of this *Rule*, to answer his Desires in it.

6. Q. What then do you take to be the true Import of this *Rule*?

A. That whatsoever I could justly, and reasonably, Desire of *Another Man*, in my *Circumstances*; and it would become him, in *Charity*, to do for *Me*; the same I ought to do for my *Neighbour*: And thereby make it manifest, as
the

the Other Rule directs, that I do, indeed, *Love him as myself.*

7. Q. To how many Commandments has God Reduced our *Duty* towards our *Neighbour*?

A. To Six; which make up the whole of the *Second Table.*

8. Q. What is the *First* of These?

A. Honour thy *Father*, and thy *Mother*, that thy *Days* may be long in the *Land* which the *LORD* thy *God* giveth Thee.

9. Q. What is the proper *Extent* of this *Commandment*?

A. It expressly Regards only our *Natural Parents*; But the Reason of it extends to all Sorts of Persons who are, in any Respect, our *Superiors*, and to whom we owe any *Singular Honour* upon that Account: And to the most of

1 Gen. xiv. 8. which the very *Name* of *Fathers* is Given in the *Holy Scriptures.*

Job. xxix. 16.

Judg. xvii.

10. xviii. 19.

1 Kin. ii. 12.

v. 13. vi. 21.

xiii. 14.

1 Sa. xlix. 23.

1 Cor. iv. 15.

10. Q. What are the chief *Relations*, to which this *Commandment* may be Referr'd?

A. They are especially these following: 1. Of *Children* towards their *Parents*. 2. Of *Subjects* towards those who are in *Authority* over Them.

3. Of *Scholars* towards their *Governors*. 4. Of *Ordinary Christians* towards their *Ministers*.

5. Of *Servants* towards their *Masters*. 6. Of

Wives towards their *Husbands*. 7. Of *Younger Persons* towards the *Aged*. And, 8. Of those

who are in a *lower degree*, towards such as are in a *higher Place* of *State* and *Dignity*.

11. Q. Does not this *Commandment* Require some *Return* of *Duty* from those who are upon any of these *Accounts*, to be *Honoured* by Us?

A. In the *Equity* of it, it certainly does: And therefore as it is *Our Duty* to *Honour Them*, so it is no less *their Duty* to behave themselves, as *their Relation* requires, towards Us.

12. Q.

12. *Q.* What do you mean by *Honouring* of such *Persons*?

A. Not a bare formal Respect; but, with that, all that Love, Duty, and Obedience; all that Help, and Service; which they may justly expect from Us, and which our Own Reason tells Us, we ought to yield to Them.

Eph. vi. 2, 2.
Col. iii. 20.
1 Tim. v. 3.
17, 18.
vi. 1, 2.
1 Pet. ii. 17.

13. *Q.* What are the Particular Duties which are Required of Children towards their Parents?

A. To Love, Honour, and Succour, their Father and Mother: To obey their Orders, and Bear with their Infirmities, and Submit to their Correction. To promote their Comfort, and Welfare, by all fitting Means; and if they Need, and their Children are Able, to Provide for, and Support Them.

Lev. xix. 2.
Deut. xxvii. 16.
Prov. i. 8.
xxx. 17.
Mat. xv. 4.
5, 6. Comp.
Mar. vii. 10,
13.

14. *Q.* Are all these Duties to be equally paid to both our Parents?

A. They are; and that by the express Words of the Commandment, *Honour thy Father, and thy Mother.* Comp. *Prov.* i. 8. vi. 20. *Eph.* vi. 2.

Eph. vi. 1, 2.
Col. iii. 20.
1 Tim. v. 4.
2 Tim. iii. 2.

15. *Q.* What Return of Duty ought Parents to make to their Children?

A. It is their Duty to breed them up Carefully whilst they are young; Virtuously and Religiously, when they are capable of discerning between Good and Evil. To Love them: To Provide, according to their Ability for them: To bring them up to some honest and useful Employment: To Encourage them when they do Well; to Correct them when they do amiss; To be Gentle, and Courteous, towards them; and not by their Passions, or Perverseness, provoke them to Anger, and Alienate their Affections from them.

Deut. iv. 10.
vi. 7. xi. 19.
Prov. xiii. 24. xxii. 6,
15. xxiii. 13,
14.
Luke xi. 11.
2 Cor. xiii. 14.
Eph. vi. 4.
Col. iii. 21.
1 Tim. v. 8.
Heb. xii. 9.

16. *Q.* What is the Duty of *Subjects* towards those whom God has set in *Authority* over Them?

A. To

Exod. xxii.
28.

Eccel. x. 20.
Prov. xxiv.

21.

Mat. xxii.

21.

Rom. xiii.

1, 2.

Tit. iii. 1.

1 Pet. ii. 13,

17.

2 Pet. ii. 10,

11.

Jude 8, 9.

Acts iv. 19.

v. 18, 29, 41.

A. To submit to their Laws, to be faithful to their Interests, and Obedient to them in all their Just Commands. To live Quietly under their Government: And to Contribute according to their Capacity, towards the Support and Defence of it; by their Counsel; their Estate; (and if need be) by venturing their very Lives for their Service.

17. *Q.* What if the *Civil Power* shall command Me to do that which is contrary to my *Duty towards God?*

A. I must, in that Case, *Obeys God rather than Man*. If for this I shall be punish'd, I must patiently yield to it; and Glorify God, That He has thought Me worthy to suffer for my Duty to Him. *Exod. i. 15, 17. Dan. iii. 14, 16, 17. vi. 6, 9, 10, 16.*

18. *Q.* What if any Difference should arise in the *Commonwealth*, of which I am a Member, between the *Prince*, and the *People?*

A. I must carefully Examine where the Right lies, and Act so, as is most agreeable to the *Rules of Religion* first; and (where they are Silent,) to the *Laws*, and *Constitution* of the *State* to which I belong.

19. *Q.* What is the Duty of the Civil Magistrate towards his People?

1 Kin. iii. 7,

9.

Psal. lxxii.

2, 4, &c.

lxxviii. 71,

72.

Prov. xx. 28.

Rom. xiii. 3.

1 Tim. ii. 2.

1 Pet. ii. 14.

A. To order all his Counsels, Designs, and Enterprizes, as much as in Him lies, to the Publick Good. Not to Vex, or Oppress his Subjects; but to Rule them with Gentleness, and Moderation; but especially with an Exact Justice, and Equity. To be Faithful to the Trust committed to him; and not seek to Oppress, or Enslave his People. But above all, to take Care of the Service of God; and See that the true Religion be Maintain'd, and Protected in his Dominions: And to use his utmost Endeavours for the Suppression of all Vice, Profaneness, and Irreligion,

as being at once both Odious to God, and Destructive of the Publick Peace, and Welfare of any People. *Psal. ci. Isai. xlix. 23.*

20. *Q.* What is the Proper Duty of Scholars towards their Teachers; and (which is much the Same) of Ordinary Christians towards their Spiritual Rulers and Guides?

A. To Respect them highly for their Office and Work's Sake: To attend upon their Instructions with Care, and Diligence. To submit themselves to their Conduct, in those things wherein they are set over them: And to Reward them according to their several Stations, and the Work which they have to do.

21. *Q.* How ought Those, who are Teachers, to behave Themselves towards Them who are Committed to their Charge?

A. They should attend to their Teaching with Faithfulness and Diligence: Should be careful to consider what Instruction is most proper for every One, and give it in that way that may be likely to prove the most profitable to Them. They are freely to tell them of their Faults; to admonish them of the Danger, as well as Sinfulness of them; and to help them, according to the best of their Power, to Amend them. In short, It is their Duty, and ought to be their Study, and Endeavour, to Guide those whom they have the Charge of, the best, and most direct way they can, for the Attainment of that Knowledge which they pretend to bring them to.

22. *Q.* What is the Duty of the Wife towards her Husband?

A. Faithfully to Observe her Marriage Vow and Covenant: To Love, Honour, and Obey him: To be True and Just to him in all his Concerns: To order his House with Prudence and Discretion: To bring up his Children in the Nurture and Fear of the Lord; to instil good

Mal. ii. 7, 8.
Mat. x. 14,
15.
Luke x. 16.
1 Cor. iv. 1.
ix. 7, &c.
Gal. vi. 6.
1 Theff. v.
12, 13.
1 Tim. v. 17.
Heb. xiii.
7, 17.

Ezek. iii.
18, &c.
Mal. ii. 7.
Acts xx. 28,
31.
Rom. xii. 7,
8.
1 Tim. iv.
12, &c.
2 Tim. ii. 2,
15, &c.
2 Tim. iv. 2.
Tit. ii. 7, 8.
1 Pet. v. 2.

Prov. xxxi.
10, 11, 12,
&c.
Eph. v. 22,
23, 33.
Col. iii. 18.
1 Pet. iii. 1.

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Principles betimes into them, and Root out bad ones: Not to forsake him in any Troubles, or Adversities, that may fall upon him; but to continue Faithful, and United to him, both in Person, and Affection to her Life's End.

23. Q. What is the *Husband's* Duty towards his *Wife*?

Col. iii. 19.
Eph. v. 25,
&c.
1 Pet. iii. 7.

A. To be true to her Bed; Kind and Loving to her Person; to Communicate to her of his Substance; and to look after her in all her Sicknesses, or other Distresses: To protect her against the Injuries of Others, and to Cherish her himself as his Own Flesh: To keep only to her, and not be separated from her, so long as it shall please God to continue her Life to him.

24. Q. What is the Duty of *Servants* towards their *Masters*?

Col. iii. 22.
Eph. vi. 5,
6, 7.
1 Tim. vi. 1.
Tit. ii. 9, 10.
1 Pet. ii. 18.

A. To be diligent in their Business; True and Just to what they are Intrusted withal; Careful in the Management of their Concerns, as if it were for Themselves; not Profuse or Extravagant, in any thing which is committed to their Care; but Thrifty, and Watchful: Not to be Eye-Servants, but to use the same Industry, and Integrity, in their Master's Absence, as they would do if he were Present with them.

25. Q. How ought *Masters* to behave themselves towards their *Servants*?

Eph. vi. 9.
Col. iv. 1.
Jam. v. 4.

A. With Kindness and Gentleness; providing for them what is Convenient; not laying too much Work upon them, nor too Rigorously exacting what they do. To have a due Regard to their Souls, as well as Bodies: And in order thereto, not only to allow them a sufficient Time for the Service of God, but to see that they Employ the Time so allow'd them, to the Glory of God, and the Promoting of their Souls Welfare. And, lastly, to be Just in paying them their Wages; neither keeping it back from them,

when

when it is due, nor Otherwise defrauding them of their Hire.

26. Q. What is the Duty of the *Younger* towards the *Aged*?

A. To give a seemly Respect and Honour to them; and not to Injure or Affront them for any Infirmities, which their Age may chance to have brought upon them.

Lev. xix. 32.

Job. xxxii.

Prov. xvi.

7.

31.

1 Tim. v. 1.

2.

27. Q. How ought *Elder Persons* to behave themselves towards the *Younger*?

A. They ought to Advise them in their Affairs; to Encourage them in their Duty; to set a Good Example to them; and prudently to Reprove them for, and endeavour to Reform in them, what they see Amiss.

Tit. ii. 2, 3.

28. Q. How ought Those who are in a *lower Degree*, to behave themselves towards such as are in *Fortune*, and *Quality*, above them?

A. They ought to give them Honour, suitable to what the Difference of their Ranks and Stations may justly Require: Not to Envy, or Backbite them; not to Wish, or Do, Them any Evil, out of any Malice, or Enmity against them, for what they Enjoy, in Character, or Estate beyond them.

Rom. xii. 7.

29. Q. What is the Duty of those who are of a *Higher Rank*, towards Such as are *below Them*?

A. Not to behave themselves proudly, or arrogantly, towards them; Not to despise them for their Poverty, or Meanness in the World; but to Remember that they are Men, and Christians; and, upon Both those Accounts, as high in God's Esteem as themselves. That when we come before the Judgment-Seat of *Christ*, we shall All stand upon the same Level; All Titles, and Honours, and Distinctions, shall be laid aside; and only the Faith, and Piety of every One be consider'd. That, in the mean time,

Prov. xxix.

23.

Rom. xii.

16.

the

the poorest, and lowest Man may be Wise and Good, Brave and Constant, Chaste and Temperate; and that these, in Reality, make a great Man, beyond all the outward Trappings of Titles, and Retinue. And, *lastly*, It is their Duty to be Liberal and Charitable, out of what God hath given them, to those who are in Need; which is the best Use that any Man can put his Riches to, and will turn to the highest Account at the last Day.

Psal. xli. 1.
2 Cor. ix. 9.
1 Tim. vi.
17, 18.
Heb. xiii. 16.

30. Q. What Encouragement has God given Us, to make us the more careful to Observe this Commandment?

A. That thy Days may be long in the Land which the LORD thy God giveth thee.

31. Q. What is the Import of this Exhortation?

A. It contains a *Promise* to those who should Honour their Father and Mother; that they should Live long in that Good Land, to which the Lord was then leading them, by the Hand of Moses his Servant.

Eccles. iii. 9.
Deut. v. 16.

32. Q. What Encouragement does this give to Us now?

A. It shews us, in a Type, what we may promise ourselves upon our Obedience. That as long Life, and that in the Land of Canaan, their expected Inheritance, was the Highest Temporal Promise God could make to the Jews; (as being indeed the Foundation of All the present Blessings they were capable of Receiving :) So, if we carefully Observe this Command, it shall not only promote our present Peace, but shall be a Good Means to procure Us an Everlasting Inheritance, in our Heavenly Canaan; and to intitle us to a more than ordinary Degree of Happiness in it.

Eph. vi. 2, 3.

SECT. XXVIII.

1. **Q.** WHAT is the Sixth Commandment?

A. Thou shalt do no Murder.

2. **Q.** What is Murder?

A. It is the Wilful, and Unlawful, taking away of the Life of a Man, by what way, or means, soever it be done. Gen. ix. 5, 6.

3. **Q.** Is not all Killing, Murder?

A. No; that only is Murder, which is Voluntary, and Unlawful.

4. **Q.** Wherefore must the Killing be Wilful, and Designed?

A. Because if a Man Slay another purely by Chance, without any Design or Intention, so to do, without Malice, and without Premeditation; it is a Misfortune, it is not Murder.

5. **Q.** Wherefore must the Killing be Unlawful?

A. To exclude those Cases, in which though the Killing be Voluntary, yet it is not Murder; nor Forbidden by God as Such.

6. **Q.** What are those Cases?

A. The Execution of Justice, after a Lawful Manner, for a Suitable Offence, and by a Lawful Magistrate. The Killing of an Enemy in a just War. The Killing of Another for the Necessary Defence of a Man's own Life: To which under the Law were added some Other Cases, with which we are not concern'd now, under the Gospel.

7. **Q.** What is your Opinion of Self-Murder?

A. That it is as much forbidden by this Commandment as any Other.

8. **Q.** What think you of those who meet in a set Duel, and so Kill?

A. If both agree to it, which soever falls, they are Both Guilty of Murder.

Of our Duty with Relation to the Person of our Neighbour, his Life, and Limbs.

Exod. xxi. 13.
Num. xxxv. 22.

Gen. ix. v.
Exod. xxi. 14.
Num. xxxv. 30.
Deut. xvii. 6.
Rom. xiii. 4.
Num. x. 9.
Deut. xx. 1, 13, 17.
Prov. xx. 18, xxiv. 6.
Deut. xiii. 5, 6, 7, 8, 9, 10.
Num. xxxv. 26, 27.

The Principles of the

9. Q. What if Men draw in a *sudden Heat*, and one be *Slain*?

A. The *Heat* being *Criminal*, it will not excuse the Mischief consequent upon it; any more than *Drunkenness*, in the like Case, would have done. The Laws of Men may distinguish as they please; but in the Sight of God 'tis *Murder*.

10. Q. What are the peculiar *Aggravations* of this Sin?

A. They are very many, and very great Ones: *Murder* being above most Other Sins, 1. A heinous Offence against God, who is the Sole *Lord* of all his *Creatures*; after whose *Image* we are made, and who must therefore be, in a singular manner, both Injured, and Affronted, by the Destruction of his Creature, and his Image. Gen. ix. 6. 2. It is a Sin against *Nature*; which has *Established* a *Common Relation* betwixt Us; design'd Us for *Society*; and in order thereunto, has made it one of its fundamental Laws that we should *Love*, and *Protect*, and *Do Good*, to One Another: And this Law cannot by any thing be more eminently trampled under Foot than by *Murder*. 3. It is a Sin against the *Civil Society*; the End of which is *Protection*; to provide for the *Safety*, and *Security*, of those who are the Members of it: And the very Bands of which must therefore be broken hereby. 4. It is a Sin against the *Magistrate*; who alone, under God, has the Power of *Life* and *Death*; and who, by this Violence, is deprived of the Counsel, Help, and Support of one of his Subjects. And lastly, it is a peculiar and signal Offence, against all the *Relatives* of Him who is so cut off, and that such as perhaps may be utterly Ruinous to them. To say nothing of the Injury that is hereby done to the Person Murder'd; and who, by this means, is not only deprived of his *Life*, and of all the *Advantages* he enjoy'd by it; but is, it may be, taken

taken off in the midst of his Sins, and soundone to all Eternity.

11. Q. Is there nothing Else, besides *Murder*, forbidden by this Commandment?

A. Yes, much more; viz. All *Variance, Hatred, Emulation, Envy, Revenge, Evil-speaking, Quarrelling*; All *Rash and Immoderate Anger*; and, in one Word, whatsoever tends towards *Murder*, or may be likely to End in it.

Mat. v. 22.
Rom. xii.
19, &c.
Gal. v. 20.
Jam. iii. 14,
16.

12. Q. What are the *Positive Duties* which this *Commandment* requires of Us?

A. To do all we can for the *Safety and Preservation*, both of Our *Own*, and our *Neighbour's Lives*. If they are Sick, to Advise and Assist Them; with our Money, and our Service. If they are Well, to prevent their Quarrels, and make up their Differences. If they are Needy, to Feed them, and Clothe them. If they have injured Us, to forgive them: If we have injured them, to make them all Reasonable Satisfaction: In one Word, to do all we can to promote Love, and Peace, and Good-will, among all Men.

Mat. v. 9. 44.
Luke x. 34,
37.
Rom. xii.
18, 20.
Gal. v. 22.
Eph. v. 2.
1 Thess. iv. 9.
Heb. x. 24.
Jam. ii. 8.
1 Jo. iv. 7, 21.

S E C T. XXIX.

1. Q. WHAT is the *Seventh Commandment*?

A. Thou shalt not commit *Adultery*.

2. Q. What is *Adultery*?

A. It is the *Violation of the Marriage-Bed*, by which Party soever it be done.

3. Q. How many ways may the *Marriage-Bed* be polluted?

A. Either by the *One's Leaving the Other altogether*, and *Marrying again*; or by the *One's being False* to the *Other*, whilst they still continue to hold together.

4. Q. Is this all that is here forbidden by God?

A. It

Of our Duty with Relation to his Bed. Of Adultery, Fornication, Uncleanness.

Mat. v. 31,
32. xix. 9.
1 Cor. vii. 10.
b Lev. xxi. 10,
20.
Prov. vi. 26.

A. It is all that this *Commandment* does *Expressly forbid*; and seems to have been chiefly design'd by God, when he deliver'd it to the *Jews*: But our *Saviour* has taught Us to extend it much farther.

5. Q. What does our *Saviour* teach us to understand from this *Prohibition*?

Mat. v. 29,

&c.

Rom. viii.

13.

1 Cor. iii. 17.

vi. 9. ix. 27.

Gal. v. 19.

Eph. v. 3, 4.

Col. iii. 5.

1 Theff. iv. 3,

4, 5.

1 Tim. ii. 9.

2 Tim. ii. 22.

1 Pet. ii. 11.

iii. 3. iv. 3.

A. That we are to abstain not only from *Adultery*, but from all manner of *Carnal Pollutions* whatsoever, from all the most distant Approaches to it, and Incitements towards it. Such as *Fornication, Uncleaness, Sensual Desires, and Inclinations*; all *Lewd, and Effeminate Conversation*; all *Wantonness* of Behaviour; all *indecent Dressing*; all familiar Conversation of younger Persons of different Sexes together: All Excess of *Meat, Drink, Sleep, Clothing*: All *Places, and Exercises*, which may be likely to *Raise our Passions* to any Immoderate Height. In short, from whatsoever is contrary to the *Gravity, and Modesty, and Purity* of the *Gospel of Christ*.

6. Q. Was *Adultery* the only *Pollution* that was forbidden by God under the *Law*?

A. No; *Fornication* was forbidden Then, no less than it is Now: *Exod. xxii. 16. Deut. xxii. 28.* So were all *Incestuous and Unseemly Marriages*: *Lev. xviii. 6, &c. Deut. viii. 3.* All *Unnatural Communication* between near *Relations*: *Lev. xx. 11, &c. Deut. xxii. 30.* But above all, most detestable was the *Sin of Sodom* accounted then, as well as now it ought to be: *Lev. xviii. 22, 23. Deut. xxiii. 17. xx. 13, 15, 16. Rom. i. 26, 27. comp. Ver. 32. 1 Cor. vi. 9. 1 Tim. i. 10.*

7. Q. What are the *Positive Duties* comprehended under this *Commandment*?

Job xxxi.
1, 9.

A. To keep our *Bodies in Temperance, Sobriety, and Chastity*: And in Order
hereunto,

hereunto, not only carefully to avoid all Temptations, and Incentives, to the Contrary ; but if need be, to Exercise ourselves in Great *Watchings*, and *Fastings*, and other *Corporal Austerities* ; which are in no Cases more proper, than for the Suppression of these Sins. To be *Modest* in our *Behaviour*: *Grave* and *Chaste* in our *Conversation* : To Regulate, as much as may be, our very *Thoughts* and *Desires* : And, above all things, to take Care that We have somewhat to employ our Selves about ; that may spend our Spirits, and take up our Thoughts : As considering that there is nothing more dangerous to the *Purity* of a Christian, than *Idleness*, and that unhappy Privilege of a great Fortune, to have nothing to do.

8. Q. How was this Sin of *Adultery* punish'd under the *Law* ?

A. It was punish'd with Death : And that not only upon a *Civil Account*, as being most injurious to *Society* ; but also typically, to denote what such Persons are to expect from God in the other World, even *Death Eternal*.

9. Q. What are the particular Aggravations of this Sin ?

A. * That it is not only a very *heinous Sin* in the Sight of *God*, but such as is destructive of *Humane Society* also. * That it breaks the most Solemn *Vow* that can be made between Man and Man : * Separates the nearest Relations : * Lays the Ground of infinite Quarrels, and Hatred, and Divisions in Families ; and oftentimes occasions Murders, Seditions, and Contentions, in the Civil State. * That it Propagates Sickness and Infirmities to Mens Posterity : * Is an Enemy to all Serious Counsels, and Generous Actions : * Emasculates Mens Minds : * Enfeebles their Bodies, and, upon all these Accounts, ought as well to be severely punish'd by the *Civil Magi-*

strate

Mat. xv. 19.
Rom. xiii.
13, 14.
2 Cor. vii. 1.
Gal. v. 24.
Eph. v. 3.
11, 18.
Col. iii. 5, 8.
1 Thess. iv.
3, 4, &c.
Tit. ii. 3.
4, 12.
1 Pet. v. 8.
1 Jo. iii. 3.

Lev. xx. 10.
Deut. xxii.
22.
Job xxxi. 13.
Jo. viii. 4, 5.
1 Cor. vi. 9,
10.
Gal. v. 19,
21.
Eph. v. 5.

strate now, as We are sure it shall be punish'd by God hereafter.

Of our Duty
with Relation
to his Goods
Of Theft,
Robbery,
Cheating, &c.

S E C T. XXX.

1. **Q.** WHAT is the Eighth Commandment?

A. Thou shalt not Steal.

2. **Q.** What do you here understand by Stealing?

Lev. xix. 11,
13.

A. Not only the secret, and fraudulent taking away of what is Another's; but all kind of Unlawful Getting, or Detaining of any Thing, where by another is injured, or oppressed, in what of Right belongs, or ought to belong, to him.

3. **Q.** What are the principal Ways whereby this Sin may be Committed?

a Lev. xix.
11, 13.
Rom. ii. 21.
Eph. iv. 28.

A. Chiefly by these Three: 1. By *Stealth*, and *Robbery*; as the One implies a secret *Theft*, or *Conveying* away of Another's Goods; the Other a more violent, and forcible *Taking* of Them.

b Exod.
xxiii. 9.
Lev. xxv.
14.
Psal. xxxvii.
6.
Prov. xx. 10.
xxii. 16.
xxviii. 3.
Luk. xviii.
11.
1 Cor. v. 10,
11. vi. 10.
1 Theff. iv. 6.
Jam. v. 4.

2. b By all those other ways which Men have got of doing the same thing: * By *Cheating* in *Buying* and *Selling*: * By *Borrowing*, or otherwise *Contracting* of Debts, which they are not *Able*, or never *Intend* to *pay*; which is in truth *Stealing*. By * *Extortion* upon, or * *Oppression* of those who are in *Need*: or whom we are Otherwise able by our *Power*, or *Authority*, to *Overbear*, which is the same thing with downright *Robbery*.

3. By * *Aiding*, * *Advising*, * *Encouraging*, or Otherwise * *Communicating* with Others in any of these Crimes: By * *Receiving*, * *Buying*, or * *Concealing* what we know to have been *Stolen*: By * *Helping* any One to *Cheat*, or *Over-reach* Another: By * *Serving* any Great and Violent *Oppressor*, in *Crushing* and *Ruining* a *Poor Man*.

A. 2

4. Q. Are there yet any Other *Vices* forbidden by this *Commandment*?

A. There are several Others that may fairly be Reduced to it: Such as * *Prodigality*, in spending a Man's Estate, and Beggaring his Family. * *Negligence* in making an honest Provision, according to a Man's Station, and Opportunities, for his *Children*. * *Engaging* for Others, beyond what we are able, or it is fitting for us to answer. * *Taking Usury*, or an *Undue Increase*, of Any, but especially of a *Needy Man*. ^a To which may be added the whole Mystery of Ruining Estates and Families, * by the excessive Rates of *Procuring*, *Continuing*, *Advancing* of Money, and *Interest*; * By *Buying Mens Goods*, or *Estates*, at *Under-rates*; * By taking Advantage of Gain by *Mens Private Wants*, or by the *Publick Necessities*; * The Trade of *Pawns*, as it is commonly managed, and the *Exactions* depending thereupon; * And *lastly*, all such other Trades as live upon the *Vices* and *Extravagancies* of Men; with all manner of *Unlawful*, and *Injurious ways* of Gain.

5. Q. What think you of *Going to Law*?

A. That as it may be managed both by the *Counsellor*, and the *Client*, it is as much *Theft* as ever the *Law* punish'd; and will, as such, be Required of Both by God. And therefore, tho' such Cases there be in which a Christian may *Go to Law* without Violating this, or any other Command; yet is it certainly the last Resort, and not to be used till all other Means have proved ineffectual, to secure our Property, or to Recover our Right. And, for the most part, it is in *Law* as in *War*, where One side is certainly in the *Wrong*, and Generally *Both* are to *Blame*: And let those who by their *Purse*, their *Tongue*, or

their *Art*, *defraud* another of His *Right*, know assuredly, that however they may build up their Houses by Iniquity, and escape the Punishment of Man for what they do, yet they shall not be acquitted at the Tribunal of God for it.

6. Q. What are the *Duties* which this *Commandment* Requires of Us?

A. * To be fair and upright in all our Dealings; * Nor willingly to wrong, or be accessory to the wronging of Any. * If we should happen to have unwillingly injured any Man, to be Ready, as far as We are able, to make him a full and ample Restitution for it. * To be free and charitable to the Poor: * Careful to provide a Competent Subsistence for our Families; * and diligent in pursuing some Honest and Useful Calling, in Order thereunto.

Of our Duty
with Relati-
on to his Good
Name, and
Reputation:
Of Calumny,
Evil-Speak-
ing, &c.

Prov. vi. 18.
19.
Luke iii. 14.

S E C T. XXXI.

1. Q. **W**HAT is the Ninth Commandment?

A. Thou shalt not bear False Witness against thy Neighbour.

2. Q. What do you here understand by Bearing of False Witnes?

A. The False-accusing of, or Witnessing against Him in Judgment; which is commonly attended with Perjury, as well as Lying; and so becomes an Offence at once against the Third Commandment, by our taking God's Name in Vain; and against this of Injuring our Neighbour, by Bearing False Witness against Him.

3. Q. Is there any thing else forbidden in this Commandment?

A. There is; namely, all sort of Calumny, and Evil-Speaking, against any; whether it be in, or out of Judgment. Tit. iii. 2.

4. Q. How

4. Q. How do you distinguish between *Calumny*, and *Evil-Speaking*?

A. By *Calumny*, I mean, a Reproach falsely Raised upon, and Reported against, an Innocent Person. When we are the Makers, as well as Spreaders, of an Untruth; at least, do know what we say of our *Neighbour* to be false, or have just Reason to believe it to be so. By *Evil-speaking*, I understand, the Relating of what is or has been told to Us, as true; when we do it not to the Person concerned, for the better discovery of the Truth; Or to some Friend of his, in Order to his being admonish'd of it; but to our Indifferent Acquaintance: And that whether it be done with a Design to defame him; or only in the common way of Discourse; which makes but little difference with Respect to our Neighbour's Reputation; how much soever it may lessen our own Guilt.

Exod. xxiii. 1.
Psalm. xxi. 19, 20.

Lev. xix. 16.
Psalm. xv. 3.
Prov. xi. 13, xviii. 8, xxvi. 22.

5. Q. Is there any thing more forbidden in this Commandment?

A. To this Commandment must be Reduced all * *Subornation of False-Witnesses* in Judgment; all * *Credit*, or *Countenance*, that is given to Them, all * *Counterfeiting of Hands*, and *Seals*, or any other *Writings* to his Prejudice: All * *Tale-bearing*, * *Rash-speaking*, and * *Gossiping*: All * *Credulity*, or being ready to believe what is Evil of our Neighbour: All * *Encouragement* that is given to those who are apt to *speak Evil* of Other Men.

1 Kings xxi. 10.
Mat. xxvi. 59.

Psalm. xv. 1, 3.
Mat. vii. 1, 2.
Eph. iv. 25.

6. Q. What is required of Us by this Commandment?

A. To be Religiously strict in speaking Truth of our Neighbour; * Not only to take care that *what we say be true*, but that by our *manner of delivering it*, by our *descanting upon it*, or otherwise *Circumstantiating* of it, we do

Psalm. xv. 1, 2.
Eph. iv. 25.
1 Pet. iii. 10.

- b Mat. vii. not give *Occasion* to any to *Mistake Us*. b * To
 1, 2. be *charitable* both in what we *hear*, and *say* of
 1 Cor. xiii. Other Men. c * To Vindicate their Reputa-
 5, 7. tion as far as fairly we can; and to * hold out
 c Luke xxiii. Tongues, d at least not to * Aggravate their
 41. Faults where we cannot.
 d Acts xxv.
 7.

Of the Sin of
 Coveting
 what is our
 Neighbour's.

S E C T. XXXII.

1. Q. WHAT is the *last Commandment*?

A. Thou shalt not Covet thy Neighbour's House; Thou shalt not Covet thy Neighbour's Wife; Nor his Servant, nor his Maid, nor his Ox, nor his Ass, nor any thing that is His.

2. Q. What is the *Sin forbidden* in this *Commandment*?

A. The *Unlawful Desire* of what is Another Man's.

3. Q. When is such a *Desire Unlawful*?

A. When it puts Men upon any deliberate Thoughts and Contrivances to *obtain* that which our Neighbour cannot part with to us, as his *Wife*; or to get any thing which is *Another's* (tho' he might part with it) without the Consent, and Allowance of Him to whom it belongs.

4. Q. What if a Man's *Desire* be so bound-
 ed, as not to put him upon any *undue Means*
 to Obtain what is Another Man's?

A. If it be so bounded within the Use of law-
 ful Means, that He is determined not to make
 use of any other, though he should never obtain
 it, it is not *Sinful*. As if *Abab* had only desired
Naboth's Vineyard for the Convenience of it;
 and as soon as he saw that *Naboth* would not
 part with it, had rested in the Refusal, and gone

no farther; he would have done nothing Amiss. But if a Man's *Desire* be *Violent*, and *Unreasonable*, if it makes him Resolve to compass what he *Covets* by any means; If *fair means* will not do, to have it by *foul Ones*; such a Desire as this is Sinful. And therefore when *Abah* grew discontented at *Naboth's* Refusal; 1 Kings xxi. 6. and after that the Malice and Cunning of *Jezebel* had destroy'd him, went down, and took possession of his Vineyard; the Event shew'd his Coveting to have been Criminal; and that his Desire was as Inordinate, as the Effect of it was Tragical. -----16.

Q. What think you of such a Desire, as tho' it be *Violent* and *Immoderate*, yet is presently *Suppress'd*, and does not proceed to any *Wicked Resolutions*, *Endeavours*, or *Actions*, in Order to the Accomplishing of what it *Covets*?

A. *St. James* seems to warrant us to think favourably of it: *Jam. i. 14, 15.* Yet it cannot be doubted but that all such *Desires* proceed from an *Evil Principle* within us; and we ought to Watch all we can, even against the *first Motions* of them, and suppress them. *Mat. v. 28, 29, 30.*

6. Q. What is the *Duty* Required in this *Commandment*?

A. *Contentment* with our *Estate* whatsoever it be, so as neither to *Murmur* against *God*, nor to *Envy* our *Neighbour*, upon the Account of any thing which he possesses. There being nothing more Certain, than that He who is not satisfied with what Himself Enjoys, will be apt, upon every Occasion, criminally to *Covet* what is Another Man's. Mat. vi. 25,
&c.
1 Cor. xiii. 4.
Phil. iv. 11.
1 Thess. iv. 11, 12.
1 Tim. vi. 6.
Heb. xiii. 5.



P A R T IV.

Of PRAYER.

S E C T. XXXIII.

Of the Duty
of Prayer in
General.



1. Q.



WE have now done with the several Branches of that Duty which God Requires of Us ; and which our *Godfathers*, and *Godmothers*, promised at our *Baptism*, that

we should fulfil : Is there any thing yet remaining necessary to be known by Us in Order to our Salvation ?

See the Preface to this Prayer ;

Ch. Cat.

a Psal. iv. 1.

l. 15. xcix. 6.

cxvi. 17.

Prov. i. 28.

Jer. xxix. 12.

Rom. x. 12,

14.

1 Cor. i. 2.

a Tim. ii. 28.

1 Pet. i. 17.

l Jo. xvi. 24.

c Psal. lxxv.

a.

-----xciv. 9.

xxxix. 7,

&c.

1 Kings viii.

29, 30, &c.

d Mat. vi. 8.

e Mat. vii. 7.

xxi. 22.

Luke xi. 9.

John xvi. 24.

John. i. 6.

A. Yes there is ; namely, To understand what those *Means* are which God hath Ordain'd for the conveying of his *Grace* to Us, and to enable Us to fulfil that Duty which He has Required of Us.

2. Q. By what means may we obtain the Grace of God in order to this End ?

A. * Chiefly by these two: *Heartly Prayer* to God for it ; and a *Right Use* of the *Holy Sacraments*.

3. Q. What is *Prayer* ?

A. It is a *Religious* *a* *Calling upon God* ; founded upon the Belief both of his *Infinite Knowledge, Power, and Presence* ; and of his *Gracious Goodness, and Mercy* towards Us in *b* *Jesus Christ* : And by *Virtue* whereof, He is not only always *c* *Present with us*, to Hear and Receive our Prayers, *d* *Thoroughly Acquainted with all our Needs* ; and fully *Able to Supply* them ; but is also most *e* *willing and ready* so to do ; if We call upon Him *as* we ought to do.

4. Q.

4. *Q.* What do you mean by *Calling upon God*?

A. I understand thereby the *Elevation of the Mind to God*, by what way soever it be made: Whether we utter our Requests to him with our Mouths; Or only Lift up the Thoughts of our Hearts to Him; both which are to God alike.

5. *Q.* Upon what is the Necessity of our *Praying to God* founded?

A. Besides that it is a part of that *Religious* Psal. v. 2.
Worship which it behoves Us to Pay to Him, xliv. 20, 21.
and being publickly performed is one of the 1. 23.
Highest *Acts* of *outward Honour*, that we are Ila. xlv. 20,
capable of Giving to him; it is necessarily Estab- &c.
lish'd upon these Two Principles: a First, A a 1 Kings
due Sense of our *Own Weakness*, and *Wants*: viii. 28, 31.
And Secondly, A firm Belief that God is both &c.
Able, and Willing, to relieve Us. Psal. iv. 1, 3.

6. *Q.* What are the *Wants*, which we chiefly need to have Supply'd by God?

A. There is Nothing wherein we do not stand in Need of his Support. b Our *Life, Health, Food, and Raiment*, all that we have, or hope to Enjoy, in our present Estate, proceeds from him; and We do, in all These, intirely depend upon his Providence. But that for which we ought to be more especially concern'd, and have yet more need to beg the Divine Assistance, c is for the Supply of our *Spiritual Wants*: That God would *Enable Us to fulfil our Duty* towards Him; and thereby, would both Qualify Us for his *Favour* at the present, and for his *Pardon* and *Acceptance* when we Come to die. Mat. vii. 7 8.
John xiv. 13.
xv. 7.
xvi. 23.
Jam. i. 5.
1 John iii. 22.
v. 15.
b Acts xvli.
25, 28.
Mat. vi. 32.
33.
c Luke xi. 9.
John xvi. 24.
Jam. i. 5.

7. *Q.* Are we not able, of Ourselves, to fulfil our Duty towards God as we ought to do?

A. So far from it, that we cannot have so much as any *Saving Knowledge* of it, or *Desire* after it, without the Concurrence of his *Grace*, to *Open our Understandings*, to *Purify* our *Affections*, Deut. xxix,
4.
Luke xxiv.
45.
Iai. lxiii.
17.
John vi. 44,
65.

Acts xiii. 48. *feſſions, to Regulate our Wills, and to enable us both to Believe, and Do, according to his Good Pleaſure.*

xvi. 14.

1 Cor. iii. 6.

Eph. ii. 8.

Phil. ii. 13.

2 Cor. iii. 5.

Heb. xiii. 21.

8. Q. By what Means may we be Enabled to Live, according to God's Commandments?

a Luke xi. 9.

b Mat. xiii.

12. xv. 29.

Luke viii.

28. xix. 26.

A. By the Special Grace of the Holy Spirit; which he never denies to any Christian who heartily **a Prays** for it, and **b duly Improves** that Portion of it, which God had before bestowed upon him.

Mat. vii. 7.

xxi. 22.

John xvi. 23.

24.

Jam. iv. 3.

1 John iii. 22.

v. 14.

9. Q. Does God always Answer the Prayers that are made to Him?

A. He does, if they are made after Such a Manner as he Requires; and for such Things as He ſees to be Expedient for Us, unleſs he ſhould have ſome extraordinary Reason to Refuſe Us; In which Caſe, though he may not grant Us the very Things which we deſire, yet He will recompenſe Us the more abundantly in ſome other way.

10. Q. After what Manner ought we to Pray to God?

c Mark xi.

24.

1 Tim. ii. 8.

Jam. i. 6.

d Luke xviii.

1. xxi. 36.

e Rom. xii.

12.

Eph. vi. 18.

Col. iv. 2.

1 Theſ. v. 17.

A. With **c Faith**, with **d Diligence**; with **Attention**; with **Fervour**; and with **Perſeverance**.

11. Q. Are theſe Conditions ſo ſtrictly Required by God, that no Prayers are heard by Him, which want any of them?

A. That may not generally be affirm'd: There are great Inequalities in the Affections of the beſt Men in their Prayers; Nor can Any avoid all kind of *Wanderings*, and *Diſturbances* in them. That which is certain is this, that Every Man ought to Pray as frequently as his Circumſtances of Life will permit him; and when he does pray, ought to do it with the utmoſt Zeal, and Attention, that He is able to do. Which having ſincerely Endeavour'd, he ought not to doubt, but that God

God will Pardon his *Infirmities*, in that, as well as in the other Instances of his Duty; and accept his Prayers; and grant him his Desires.

12. Q. What are the Things which we ought to Pray for?

A. For those of *this Life* We must Pray only in General, unless it be upon some special Occasions; and with an intire Submission of Ourselves to *God's Will*, in whatsoever He shall please to Order for Us. But as to the *Graces* which are necessary for Us, in order to the Other Life, we are to pray particularly, earnestly, absolutely; and without any Qualifications: Because we know these Things to be always proper for Us to *Ask*; and always suitable to the *Will of God* to *Give* to Us.

13. Q. At what Times ought we to Pray?

A. *Continually, and without Ceasing.* Not that we are to account ourselves thereby obliged to spend our whole *Time* in *Prayer*, but to look upon those Expressions to imply a constant Attendance upon this Duty every Day, as our State and Condition shall permit; besides such other Occasions as the Providence of God shall minister to Us, for the farther Performance of it.

14. Q. What is the General Proportion which Every *Christian* ought to observe in the Times of his daily Prayers?

A. If he has Opportunity for it, and can have leisure so to do, it were to be wish'd that He should come every Day to the *Publick Prayers* of the *Church*: But if this cannot be done, He must at least, every Day, without fail, Pray to God in Private, Morning and Evening; and, if He has a *Family*, he should every Day, at some convenient Time, Pray with that also, in Order to the better keeping up a Sense of Religion in it.

a Psal.
xxxvii. 5.
lv. 22.
Mat. vi. 25.
Heb. xiii. 5.
6.
Prov. xvi. 2.
xxx. 8.
Phil. iv. 6.
b Luke xi. 9.
Joh. xiv. 13.
xv. 7, 8, &c.
Jam. i. 5.
v. 16.
a Theff. i.
11, 12.

Luke xviii.
1.
Luke xxiv.
53.
Rom. i. 9.
xii. 12.
1 Theff. iii.
10. v. 17.
Ephes. vi.
18.
Colos. iv. 2.

Psal. lv. 17.
Jof. xxiv.
15.

15. *Q.* Do you think it to be a Matter of necessary Duty, to Pray Publickly with the Church?
A. In General it certainly is; especially upon the *Lord's Day*, and such Other *Solemn Times* of Prayer, as both the *Laws of the Realm*, and the *Canons of the Church*, require of Us. As for the *daily Prayers*, if we live in a Place where they are publickly Read, and are not hinder'd by any necessary Business to come to Them, I do not see how we can excuse ourselves from usually joining in Them.

Act i. 14.
 ii. 1, 46.
 iii. 1, xx. 7.
 1 Cor. xi. 20.
 xiv. 16, 19,
 &c.
 Heb. xii. 25.

16. *Q.* Has our Saviour left Us any particular Direction how we should Pray?

A. He has left Us a Form of his Own Composing, not only to be continually made Use of by Us; but also to be a *Pattern* to Us, after what manner we ought to put up our Own Addresses to God.

17. *Q.* In what does that *Form* chiefly direct Us to compose our Own Prayers aright?

A. It teaches us especially these Four Things: First, That we should make our Prayers *short*, and *pertinent*; as being most suitable both to the Wisdom and Majesty of God; and to our Own Weakness, and Infirmities. Secondly, That we should Pray for *Others*, as well as for *Ourselves*; and that in our *Private*, as well as our *Publick Prayers*. Thirdly, That we may pray for the *Necessaries of this Life*; though our main Concern should be, in our Prayers, as well as our Endeavours, after *Those of the Other*. Fourthly, That we should Pray to God *ONLY*, and to Him as our *Father*, through Faith in *Christ Jesus*, Gal. iii. 26.

18. *Q.* Have you any thing else to Observe from the Form of this Prayer?

A. This only, that to Pray to God by a *Set-form*, is so far from being a Thing either in itself *Unlawful*, or *Injurious* to the *Holy Spirit*;

that

that we see our Saviour himself has here given Us an Example for it: As under the Law, God was pleas'd in several Cases to direct the very Words in which he would be address'd to by the Jews.

Num. vi. 24.
x. 35, 36.
Comp.
Num. v. 27,
22.
Deut. xxvi.
3, 5, 13.

S E C T. XXXIV.

Of the Lord's
Prayer in
particular;
and therein
first, of the
Introduction
of it.

1. Q. SAY the Lord's Prayer?

A. Our Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that Trespass against us. And lead us not into temptation; But deliver us from evil. For thine is the Kingdom, and the Power, and the Glory, for Ever and Ever. Amen.

2. Q. What are the General Parts of this Prayer?

A. It is divided into Three General Parts: * A Preface, or Introduction; * The Petitions; and * a Doxology, or Conclusion.

3. Q. What is the Preface to this Prayer?

A. Our Father which art in Heaven.

4. Q. Wherefore did our Saviour begin his Prayer with this Compellation of God, Our Father?

A. As for the other Reasons hereafter mentioned, so especially to put us in mind, that all our Hope of being heard, or accepted by God, is by virtue of that Relation wherein we stand to him, in, and through his Son Jesus Christ.

John i. 12, John xiv. 6. No Man cometh unto the Father, but by Me. John xv. 16. xvi. 23, 24. Verily, Verily, I say unto you; whatsoever ye shall ask

John i. 12, Rom. viii. 15, 16. Gal. iii. 26. iv. 5, 6, 7.

the Father in my Name, he will give it you.—Ask, and ye shall receive, that your Joy may be full. See Col. iii. 17. Ephes. ii. 18.

5. Q. Why was that Circumstance added, Which art in Heaven?

A. To shew the Difference between Him, and our Earthly Parents; who sometimes are *hard* towards their Children, and will not give them what they ask; Oftentimes are not able to supply their Needs: And, in many Cases, cannot tell what is *best* for them; but either *deny* them, when they ought to have *given* them what they desired; or *Give* them, when it would have been more adviseable not to have done it. Whereas our Heavenly Father is *All-Merciful, All-Powerful, and All-Wise*; and by consequence, liable to none of these Defects.

1 Kings viii. 39.
Psal. cxv. 3.
cxliii. 1.
Luke xi. 13.
Jam. i. 17.

6. Q. What do you learn from this Introduction?

A. To come to God with great Assurance, but with great Reverence too: Who as *Our Father* will not fail to *hear* his Children, if they ask, as they ought of him; As he is *Our Heavenly Father*, can give us whatsoever we stand in *Need* of. 1 John v. 14, 15:

Psal. ciii. 13.
Lam. iii. 40.
41.
Eccles. v. 2,
Mat. vii. 9,
10, 11.

7. Q. Is God so in Heaven, as our Earthly Fathers are upon Earth?

A. No, by no means: For God being *Infinite*, is *every where present*; neither shut out of any Place, nor Circumscribed by any. But because God is pleased to shew himself in *Heaven*, in the highest Excellencies of his Divine Majesty, and Glory: and is there attended by his Holy Angels; therefore Heaven is consider'd as his Court, and his Throne. And we very properly direct our Prayers to God there, where our *Saviour sits* to *Intercede* with Him for Us; and where the *Blessed Spirits* attend upon him, and fall down before him, and worship him.

Jer. xxiii. 23, 24.
1 Kings viii. 23, 27, 38, 39.
Isa. xl. 22.
Psal. cxxxix. 7, &c.
Psal. xi. 4.
cxliii. 1.
119. lxxi. 3.
Mat. v. 26,
45. xli. 50.
xxvi. 9.
Act. vii. 49.

8. *Q.* Wherefore are we taught to say, *OUR Father?*

A. Not as if God were not the Father of Every One of Us in Particular, as well as of Us All in General; or that we might not Each of Us truly and properly say, *My Father*: But to enlarge our Affections; to correct our Pride; and increase our Charity; and to teach us that there is no Man so mean, but what has as good a Right to call God his *Father*, as the Greatest among Us; nor any, therefore, who ought not to be look'd upon as a *Brother* by Us, and to be treated, and loved, and pray'd for by Us, accordingly.

S E C T. XXXV.

*Of the first
Petition,
Hallowed
be thy
Name.*

1. *Q.* HOW many Petitions are there in this Prayer?

A. Six: Three with respect to the Honour, and Glory of God; which may be accounted *pious Wishes*, rather than *formal Petitions*: And Three with Relation to our Own Needs.

2. *Q.* What is the *First* of These?

A. *Hallowed be thy Name.*

3. *Q.* Wherefore did *Christ* begin his Prayer, with this *Petition*, or *Desire*?

A. To shew us that we ought to make God's Glory the *First Thing* in our Prayers, as well as the *Chief End* of all our Actions, 1 Cor. x. 31. *Whether ye Eat, or Drink, or whatsoever ye Do, do all to the Glory of God.*

4. *Q.* What is here meant by the *Name* of God?

A. The same as in the *Third Commandment*: viz. *God Himself*; and whatsoever does in any wise Relate to Him, Exod. vi. 3, xxxiv. 5, 6. *Psal. cxxxviii. 2.*

*Psal. viii. 2.
cxlviii. 13.
Isa. vi. 3.
xii. 4.*

*1 Kin. v. 5.
Psal. xx. 1.
xliv. 20.
lxxx. 18.
1 Chron. xxii. 8.
1 Jo. v. 13.*

Exod. xx. 11.

xxix. 1.

Lev. x. 3.

1 Kin. ix. 3.

1 Sa. viii. 13.

Pfal. lxxii.

17.

lxixvi. 9, 12.

cxiii. 2, 3.

Mat. v. 16.

John xv. 8.

Acta xiii.

48.

Rom. xv. 6.

1 Cor. vi. 20.

x. 31.

2 Thess. i. 10,

12.

1 Pet. iii. 13.

iv. 11.

5. Q. What is meant by *Hallowing*?A. It signifies the *Separation of any Thing to a Holy Use*; and the *Treating, and Respecting, of*6. Q. What then do you look upon to be the full Import of this *Petition*?A. That it would please God to make himself *Known* to, and to be *Adored, and Glorified* by, the *whole World*. That he would so dispose Ours, and all Other Mens Hearts, that we may never mention his *Name*, but with a *Religious Reverence*. That whatsoever has any *Relation* to him, his *Word*, his *Sacraments*, his *Ministers*, his *Houses of Prayer*, may all be treated by Us with a *Regard* suitable to the Majesty of Him; to whom they belong: And that neither we Ourselves, nor any Others, may ever entertain any *Opinions*, or commit any *Sins* whereby either *God the Father*, or his *Son Jesus*; the *Glory of the One*, or the *Gospel of the Other*, may be *vilified*, or *profaned*.Of the Second
Petition,
Thy King-
dom come.

S E C T. XXXVI.

1. Q. WHAT is the Second Petition of this Prayer?

A. Thy Kingdom come.

2. Q. In how many Respects is God a King?

a Psal. xcvi.

3. 4. 5.

xcvii. 1. ciii.

19.

cxlv. 11, 13.

b Mat. xxi.

43. xxiv. 14.

Mark. i. 15.

Luke iv. 43.

Heb. i. 8.

c Mat. v. 10,

26. xiii. 43.

xxv. 34, 46.

A. Chiefly in these Three: First, a With respect to All the *World*; which he Created by his Power; and Rules, and Governs, as well as Supports, by his Providence. Secondly, b With Relation to his *Church and People*; which he Governs, and Conducts, by his *Word*, and *Holy Spirit*. And Thirdly, With c Respect to his *Heavenly Kingdom*, where he Reigns with *Glory*, and Majesty, over his Angels Now; and will

will Rule over all his Saints hereafter, to all Eternity.

3. Q. How is it that we here, either *Wish*, or *Pray*, that God's *Kingdom may come*?

A. As we desire; a First, that all Men may both more clearly *Know*, and more worthily *Obey*, the true and only God; the Lord of Heaven, and Earth. b Secondly, That, to this End, it would please God to enlarge the Borders of his Church, and bring all Nations within the Pale of it. c And that where it is already establish'd; he would Go on, more and more, by his Grace, to destroy the Power of Sin, and the Dominion of Satan, and to implant the Fear and Love of his Name, in the Hearts of all his Servants. That so, d Thirdly, His *Eternal Kingdom* may also be enlarged; the Fulness of his Saints be accomplish'd; and the blessed Time come, when we shall all be translated into his Heavenly Kingdom; and all other Powers and Dominions, being done away, God alone shall be Exalted, and Rule over his Saints, for Ever and Ever.

Luke xiii. 42, 43.
1 Cor. vi. 9.
xv. 24, 50.
2 Pet. i. 13.
1 Iai. xlii. 6, 7.
Luke i. 79.
Acts xvi. 18.
Eph. i. 17, 18.
Col. i. 13.
b Psal. ii. 8.
c Micah iv. 8.
Jer. xxxi. 33, 34.
Mat. xxviii. 19, 20.
Rev. xi. 15.
xii. 10.
d Tit. i. 2.
ii. 12, 13.

SECT. XXXVII.

1. Q. WHAT is the *Third Petition* of this Prayer?

A. Thy Will be done in Earth, as it is in Heaven.

2. Q. How does God declare his *Will* to Us?

A. Chiefly Two Ways; By the *Dispensations* of his *Providence*, and by the *Rules* which he has set us to *Live* by; whether they be by Nature implanted in Us, or be Revealed to Us in the Gospel of *Christ*.

3. Q. Does this Petition respect both these?

A. It

Of the Third
Petition,
Thy Will be
done, &c.

Job i. 21. ii.

10.

Mat. xxvi.

42.

Acts xxi. 13,

14.

a Psal. xl. 8.

exliii. 10.

Mat. vii. 21.

Jo. iv. 34-

vi. 38.

Acts ix. 6.

Rom. xii. 2.

Eph. vi. 6.

1 Pet. ii. 15.

1 Jo. ii. 17.

A. It does; and so teaches us to Pray, that (with Respect to the former of Them) we may always seriously consider the Ways of his Providence, and discern what it is that He would have Us either Do, or Suffer, in Obedience thereunto. That whatsoever it be, that he shall thereby call us to, whether to a Prosperous, or Unprosperous State, to Receive Good from him, or to Suffer Evil; we may, in the One, improve his Blessings to the Glory of his Name, and the Benefit of those about Us; in the other may patiently submit to whatsoever he shall call us to Suffer for his Sake. With Relation to the ^a Latter (the Rules which God has given Us to walk by) We are hereby taught to Pray, that we may faithfully Obey all his Commandments, how contrary soever they may chance to be, to our Own corrupt Desires, and Affections; and continue his Obedient and Constant Servants, all the Days of our Life.

3. *Q.* Why is this Circumstance added, *As it is in Heaven?*

A. To shew us what kind of Obedience we ought to pay to God's *Will*. That as the *Angels* in *Heaven* not only Do the Will of God, but do it with all Readiness, Cheerfulness, Constancy, and Delight; so may We, in like manner, if it shall Please God, in some measure fulfil it too, *Psal. ciii. 20, 21.*

4. *Q.* Is it possible for us, ever to attain to such a *Perfection of Obedience*, in this *present Life?*

A. It is hardly to be Expected; yet we must Pray for it, and endeavour to Come up as near as is possible to it: And in the mean time, must Learn from hence not only how we ought to Serve God now, but how we shall hereafter do his Will; when we come to the blessed State, as well as Place of those Holy Spirits in Heaven.

SECT. XXXVIII.

Of the fourth
Petition,
Give us this
Day, &c.

1. **Q** WHAT is the *First* of those *Petitions*, which you said Related to our *Own Needs*?

A. Give us this Day our daily Bread.

2. **Q.** What do you Observe from the general Compofure of this Part of the present Prayer?

A. That as Man confifts of Two different Parts, A *Soul*, and *Body*; and has need of feveral Things to be given him for the *Good* of *Both*; So we are here directed to beg of God; First, What is neceffary to our *Present Life*: And Secondly, What may conduce to the *Everlasting Happinefs* of our *Souls*, in the *Life* that is to Come.

3. **Q.** How does our Saviour exprefs what is neceffary to be ask'd by Us, for the Sufenance of our *present Life*?

A. He calls it *Our Daily Bread*.

4. **Q.** What does the Word *Bread* denote?

A. It is Commonly used in Scripture for all fort of Provision, as it is indeed the chiefest and moft neceffary; and fuch as may fupply the Defect of all other. And it is here made Ufe of to fignify all that is *Necceffary* for our *Support*; not only Meat: a but Drink, Raiment, Lodging, and the like: Excluding at the fame time whatfoever is *Superfluous*, and defired rather to Gratify our Lufts, than to Preferve our Life.

Gen. iii. 19.
xviii. 5, 6, 7.
xliii. 31, 32.
1 Kin. xxi. 7.
Pfal. xxxvii.
25. xli. 9.
Mar. iii. 20.
2 Cor. ix. 10.
2 Theff. iii.
8, 12.
1 Gen. xxviii.
20.
Ifai. iii. 1.
1 Tim. iv. 8.
Prov. xxx. 8.
1 Tim. vi. 8.

5. **Q.** What is meant by *Our Bread*?

A. It may imply thefe Two things: Either, Firft, What is neceffary for Us; that is to fay, for Ourfelves, and for thofe who depend upon Us. Or elfe, Secondly, It may be called *Our Bread*, upon the Account of the *Propriety* We have in it: As being either the *Product* of our *Eftates*,

Estates, Or the *Effect* of our own *Labour* others *Charity*; not the *Bread of Fraud*, or *pression*; Of *Stealth*, or *Covetousness*: That may live upon what is truly *Our Own*, and devour *Our Neighbour's Bread*.

6. Q. What do you Understand by the *Daily*?

A. What is sufficient for the *Next Day* then we add withal, *this Day*, or *Day by day* to shew, that though (because such is the certainty of Our present Life, that how Many or how Few Days, we may have to come cannot tell, therefore) we ask no more of than what is needful for our present Supply. Yet we trust, that God, of his Goodness *Every Day Give Us Our Bread*, as he did *Jews* their *Manna* in the *Wilderness*, *Exodus* 4. 5. so long as he shall think fit to continue in this State of our Pilgrimage; until he bring Us to our *Heavenly Canaan*, that Country which he has provided for Us.

7. Q. Wherefore do we Pray to God for a *Support*?

A. Not to exclude our Own reasonable in providing for it, much less to excuse our *bouring* after it; but to shew, that we depend together upon the *Providence of God*, and our *Lives*, and all the *Support* of them, not our Own *Cunning*, or *Industry*, but to his Blessing. And to engage us thereby both to Reliance more confidently upon God, and to those suitable Returns of Love, and Praise and Gratitude, that We ought to do Him.

8. Q. Are the Rich as much concern'd to Pray to God, as the Poor?

A. They are altogether: Our *Saviour* proposed this *Prayer* for Both alike. It is the *Providence of God* which maintains Both;

Mat. vi. 25.
&c.
Heb. xiii. 5.
1 Pet. v. 7.

Gen. iii. 19.
Acts xx. 34.
1 Cor. iv. 12.
2 Thess. iii. 10, 12.

Deut. viii. 3.
Comp. Mat. iv. 4.
Acts xvii. 25, 28.
1 Pet. v. 7.

gives an *Abundance* to the *One*, as well as a *Competency* to the *Other*.

9. *Q.* Is it Unlawful for any Man to take care of, or provide for any thing more than the next Day?

A. No, by no means; God himself has sent Us to the Ant to learn the contrary; *Prov. vi. 8. Who provideth her Meat in the Summer, and gathereth her Food in the Harvest.* Such a *Care* as goes no farther than a prudent Foresight, and neither prompts us to any Evil, nor keeps us back from any Good, is certainly not only Innocent but Commendable. Without this, the World could not subsist Otherwise than by a continual Miracle; which we ought not to expect, where Ordinary Methods are to be had. The Solicitude which our Saviour forbids, and which is indeed sinful, is that which proceeds from an Immoderate Concern for the future: When Men are uneasy, and discontented; distrustful of God's Providence, and still hoarding more up, as if they could never have enough; but wete to trust rather to their own Care, and Foresight, than to God's Blessing.

Acts xi. 28,
29, 30.
1 Cor. xvi. 11
2 Cor. viii
12, 14.

Mat. vi. 25,
&c.

SECT. XXXIX.

1. *Q.* WHAT are the Blessings which we are taught, in this Prayer, to ask of God for our Souls?

A. The *Forgiveness* of Sins past; and the *Prevention* of them for the time to Come.

2. *Q.* How do you pray to God for the Forgiveness of your past Sins?

A. In these Words; And forgive us our Trespases, as we forgive them that trespass against us.

Of the Fifth
Petition,
And forgive
Us our Tref-
pases, as we
forgive them
that trespass
against us.

3. Q. What do you mean by *forgiving of Trespasses*?

A. I pray that God would do away All my Sins of what Nature, or Quality soever they be; that he would *wash away* the Guilt, and *remit* the Punishment of Them.

4. Q. Do you trust that God will do this?

A. Yes, if I take care to make Good the Condition upon which I ask it of him; by *forgiving of those who trespass against Me.* Mat. vi.

14, 15.

5. Q. Will that alone suffice to intitle you to *God's Forgiveness*?

A. No, it will not: Without *forgiving of Others*, I shall never be myself *forgiven*: Mat. vi.

15. But that I may be *forgiven by God*, I must not only *forgive Others*, but must Myself *Repent* of my Sins, and *ask Pardon* for them, in the Name, and through the Merits, and Mediation of *Jesus Christ our Saviour*.

1 Jo. i. 8, 9.
See above,
Sec. xviii.

6. Q. Why then is this added, as the Condition upon which we are to *pray to God* for his *Forgiveness*?

A. It was fit to be mentioned upon several Accounts: 1st, As a Consideration very proper to be Offered by Us to God, to induce him to forgive Us. If we who are Proud, and Peevish: Easy to be Affronted, and hard to be Reconciled; yet, for God's sake, and in Obedience to his Commands, *forgive those who have offended Us*; how much more shall our most Gracious and Merciful Father, *forgive Us*, in what we have Offended him. It was fit to have been added, 2^{dly}, As a Motive upon the same Grounds, to assure Us, that if we truly Repent of our Sins, and beg of God the Forgiveness of Them, God will certainly Remit them to Us. It was fit to have been added, 3^{dly}, To put Us continually in Mind of the Necessity we lie under to forgive

Mat. vi. 14.

Injuries,

Injuries, though never so many, never so great, Mat. vi. 15.
 never so often, and provokingly Committed; xviii. 21, to
 and to engage Us readily, and heartily so to do: 35.
 Considering that 'till we have done it, we can- Mar. xi. 25.
 not pray to God for his Forgiveness; and that 26.
 if we do not Do it sincerely, God will certainly Luke xvii.
 find it out: And though by pretending a Re- 3. 4.
 conciliation where really it is not, we may de-
 lude Men, yet we cannot possibly deceive God.

7. *Q.* What think you of those who say their *Lord's Prayer*, and yet either continue at Vari-
 ance with their Neighbour, or at least do not
 truly, and from their Hearts, forgive Him?

A. I think that they do not pray for Pardon,
 but for Vengeance: They Imprecate the Wrath
 of God upon their own Heads; and do, in Real-
 ity, Pray after this desperate Manner: *Thou, O*
God! hast Commanded me to forgive my Brother
his Trespases: Thou hast declared that unless I
do so, thou wilt not Forgive me my Sins. Well;
let what will come, I am resolved to stand to the
hazard of it. I will not Forgive, nor be Re-
conciled to my Brother; do thou deal as thou
pleasest with Me.

S E C T. XL.

1. *Q.* **W**HAT is the Sixth and last *Petition*
 of this *Prayer*?

A. And lead us not into Temptation, but
 deliver Us from Evil.

2. *Q.* What is meant by *Temptation*?

A. It, in General, signifies no more than *Tri-* Mal. iii. 13.
al, and may be taken in an Indifferent, or even Mat. xxii.
 in a Good Sense, to denote any Occasion of 18.
 proving and experimenting a Man's *Faith*, or Acts v. 9.
Obedience. So God tempted *Abraham*: *Gen. xxii.*
1. Christ, Philip; Jo. vi. 6. And thus *Afflicti-*

Of the Sixth
Petition,
And lead us
not into
Temptation,
but deliver
us from Evil.

ons, and Persecutions, are in Scripture called *Temptations*: Luke viii. 13. xxii. 28. Jam. i. 2. 2 Pet. ii. 9. But it is more usually taken in an *Ill Sense*; to denote such a Trial, as is designed to seduce, and lead us into Sin. So the *Devil tempts us*: Gal. vi. 1. 1 Thess. iii. 5. Heb. ii. 18. So every Man is *tempted* by his *Own Lusts*; Jam. i. 14. So God *tempteth no Man*: Jam. i. 13.

3. Q. What is the *Evil*, which you here pray against?

A. That also may be taken in a *double Sense*; and signify Either an *Evil Person*, or an *Evil Thing*. In the former it may Respect all *Wicked Men*, but especially the *Wicked One*, the *Tempter*. In the latter, not so much the *Evil* of Sin its self, as the *Evil* of *Temptation*, to which it seems most properly to Refer.

4. Q. What then is the full Import of this *Petition*?

A. I therein desire, that God would neither Try me himself beyond my *Strength*, nor suffer the *Devil*, the *World*, or my *Own Flesh* to do it. That, if it be his Will, I may not be exposed to any Great *Temptations* at all: But if for any Ends of His Wise Providence He shall think fit to suffer me to be *Tempted*; that then He would be pleased graciously to *strengthen*, and *support* me in my *Temptations*; and Carry me with Innocence, and Integrity, through them; and not suffer me to be led into *Sin* by *Them*.

Of the *Doxology*, or *Conclusion*, For thine is the Kingdom, the Power, and the Glory; for Ever, and Ever. Amen.

S E C T. XLI.

1. Q. WHAT does the last part of this Prayer consist of?

A. A *Doxology*, or *Conclusion*: For thine is the Kingdom, and the Power, and the Glory, for Ever, and Ever. Amen.

2. Q.

2. *Q.* What do you mean by a *Doxology*?

A. A Form of giving *Glory*, and *Praise*, and *Honour* to God. *1 Tim. i. 17. Rev. v. 12. vii. 12.* *1 Chr. xxiii. 11.*

3. *Q.* Why was this *Doxology* here added by our Saviour?

A. To shew us that all the Religious Service we pay to God: whether we *Pray, Confess, Give Thanks*: or whatever we do, we ought to design it All to his *Glory*. * It was also added to keep up in our Minds a due Sense of the Reason we have both to pray to God for all the things we have before consider'd; and to expect a suitable Return of them at his Hands. *1 Cor. x. 31. Col. iii. 17. 1 Pet. iv. 11. Psal. xcvi. 7, 8, 9, 10.*

4. *A.* How does this *Doxology* shew, that we ought to Ask these Things of God?

A. Very plainly: For because God is the *King of all the World*; therefore he ought to be apply'd to by all his Creatures. Because his is the *Power*; He is able both to *hear*, and to *answer* our *Requests*; therefore of him it is most fit to desire whatsoever we stand in Need of. Because his is the *Glory* of all our *Religious Invocation*; ('tis a Worship that peculiarly belongs to God; as distinguish'd from the Creature) therefore to him only ought we to *make* our *Prayers*, and not to any *Other*. *Psal. cxii. 28. 2 Chr. xx. 6.*

5. *Q.* How does this *Doxology* encourage us to *Hope* that we shall *Receive* what we ask of God?

A. Because we do hereby profess to believe that he *can Grant* what we *desire*; and the things we ask are so much for his *Own Glory*, as well as Our *Advantage*, that we ought not to doubt but that we shall *Receive* them from Him.

6. *Q.* After what manner do we acknowledge these Excellencies to be in God?

A. In a super-eminent manner, beyond what they Are, or Can be, in any One besides. Others may have Authority; but as derived from him, who only is the *Supreme King* over all the *Earth*. *Psal. xcvi. 7, 8, 9. Dan. ii. 37, 47. iv. 3, 34. 1 Tim. i. 17.*

Others

Others may have *Power*, but God only is *mighty*. Others may have *Glory*; a Majesty able to their Station, and Character in World: But to God only belongs the Eclency of *Divine Honour*, and *Worship*. To only is *Prayer*, and *Religious Invocation* made: He only is either capable of it; or pretend any *Right* to it.

7. Q. Why do you to this *Doxology* add *Ever and Ever*?

A. To shew that these *Divine Perfections Prerogatives*, did always belong to God; will always continue to belong, in this fin manner, to *Him*.

8. Q. What does *Amen* import?

A. It is a Word of *Wish*, and *Approbation* denotes our *Assent* to that to which it is subj with an *Earnest Desire* of its *accomplishmen* that putting its several Significations togeth is as much as if we should say; God c Goodness Grant what I have here pray'd and so I trust he will do, of his Mercy to me through *Jesus Christ* our Saviour.





P A R T V.

Of the SACRAMENTS.

S E C T. XLII.

1. Q.



WHAT is the Other Means, appointed by God, for the Conveyance of his Grace to Us; and to Confirm to Us his Promises in Christ Jesus?

Of the Nature, and Number, of the Sacraments of the Gospel: Of the Five Popish Sacraments.

A. The worthy participa-

tion of the Holy Sacraments.

2. Q. What mean you by this Word Sacrament?

A. I mean an Outward and Visible Sign of an Inward and Spiritual Grace, and given unto Us, Ordained by Christ Himself, as a Means whereby we receive the same, and a Pledge to assure Us thereof.

3. Q. How many such Sacraments hath Christ ordained in his Church?

A. Two only, as generally necessary to Salvation; that is to say, Baptism, and the Supper of the LORD.

4. Q. How does it appear that these Two are properly Sacraments?

A. Because the whole Nature of a Sacrament, as before described, does belong to them. For 1st, There is both these, an Outward and Visible Sign; viz. Water, in Baptism; Bread and Wine, in the Lord's Supper.

2^{dly}, There is an Inward and Spiritual Grace, signified, and conveyed, by these Signs. The

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Washing

The Principles of the

Washing of Regeneration, Tit. iii. 5. by the *One*; the *Body and Blood of Christ* by the *Other*.
1 Cor. x. 16.

3dly, There is for both a *Divine Institution*. For *Baptism*, Mat. xxviii. 19. *Go ye and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. For the Lord's Supper*, Luke xxii. 19, 20. *This do in Remembrance of me*. See 1 Cor. xi. 24, 25.

4thly, They were both ordain'd as a means whereby to convey their several *Graces* to Us, and as a *Pledge* to assure Us of them. ^a *Baptism* to Regenerate Us; Jo. iii. 5. Tit. iii. 5. ^b The *Lord's Supper* to communicate to Us the *Body*, and *Blood of Christ*: 1 Cor. x. 16.

^a Mat. xxviii.

19.

Mark xvi. 15.

^b Mat. xxvi.

26.

1 Cor. xi. 23,

24.

For which Reason, lastly, they are Generally necessary to Salvation: All Christians have a Right to them; nor may Any, without hazard of missing of these *Graces*, refuse to Use them; who have the Opportunity of being made Partakers of them. Jo. iii. 5. *Except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of Heaven*. Mark xvi. 16. *He that Believeth, and is Baptized, shall be Saved*. 1 Cor. xi. 24. *This do in Remembrance of Me*.

5. Q. Are these all the *Sacraments* that any Christians Receive, as establish'd by *Christ*?

A. The *Church of Rome* to these adds five more; though They cannot say that they are all of *Christ's* Institution: viz. *Confirmation*: *Penance*: *Extreme Unction*: *Orders*: and *Matrimony*.

6. Q. How does it appear that these are not truly *Sacraments*?

A. Because not *One* of them hath ALL the Conditions Required to make a *Sacrament*, and the most part have hardly Any of Them.

CONFIRMATION, is, we confess, an *Apos-* See below
tolical Ceremony: As such it is still Retain'd, Sect lli.
 and Practis'd by Us. But then it is, at most,
 but an *Apostolical Ceremony*. *Christ* neither Or-
 dained any such *Sign*; nor made it either the
Means of conveying any special *spiritual Grace*
 to Us, or a *Pledge to assure* Us thereof.

PENANCE, if *Publick*, is confessedly a part
 of *Church-Discipline*: If *Private*, is only the Ap-
 plication of the *Power of the Keys* to a particular
 Person for his *Comfort*, and *Correction*. It has
 neither any *Outward Sign* instituted by *Christ*,
 nor any *Inward Grace*, particularly annex'd to
 it. Indeed if a true Penitent receives Absolution
 from his Minister, God Ratifies the Sentence,
 and forgives the Sin. But so God would have
 done, had neither any Confession been made to,
 or Absolution Received from, Him. And that
 the Sin is forgiven, is Owing to the Mercy of
 God, upon the Repentance of the Sinner; and
 not to be ascribed to the Priest's Sentence.

In **EXTREME UNCTION** there is an
Outward Sign, but neither of *Christ's* nor his
Apostles Institution. They *anointed Sick Persons* Mark vi. 13.
 for the Recovery of their Bodily Health; and in Jam. v. 14
 certain Cases, advised the *Elders of the Church* 15.
 to be sent for to do likewise. But as to any Spi-
 ritual Effects, they neither used any such *Sign*
 Themselves, nor Recommended it to Others;
 Nor is there any the least Ground on which to
 expect any such Benefit from the Use of it. 'Tis
 true, if the Sicknefs were inflicted for any parti-
 cular *Sin* which the Person had committed; the
 Healing of the Sicknefs was a Token that the Sin
 also was forgiven: Because 'till the Sin was for-
 given, the Disease could not be removed. But
 the *Anointing* was of no more use to obtain the
 One, than it would have had Power, of itself,
 to effect the Other.

The Principles of the

MATRIMONY, is a *Holy State*, ordain'd by God, and highly to be accounted of by All Men. It was provided for a *Remedy against Sin*, and to *avoid Fornication*; that such Persons as have not the Gift of *Continence* might Marry, and keep themselves undefil'd Members of Christ's Body. But it neither confers any Grace where it is not, nor increases it where it is: And therefore is not to be look'd upon as a true, and proper Sacrament.

ORDINATION, is also a *Divine Institution*. By the Administration of it, Authority is given to those who partake of it, to minister in Holy Things; which, otherwise, it would not have been lawful for them to do. We do not at all doubt but that the Grace of God accompanies this Ordinance, and the Discharge of those Ministries which are perform'd in Consequence of it. But then this Grace, is only the *Blessing* of God upon a particular Employ; and is given to such Persons, rather for the *Benefit of Others*, than for the furtherance of their Own Salvation.

7. Q. How many Parts are there in a Sacrament?

A. Two; the Outward and Visible Sign, and the Inward and Spiritual Grace.

of Baptism;
and the several
ways of
Administering
of it.

S E C T. XLIII.

1. Q. WHAT is the First Sacrament of the New Testament?

A. It is Baptism.

2. Q. What is Baptism?

A. It is the Sacrament of our New, and Spiritual Birth: Jo. iii. 4, 5. the Seal of our Adoption, Rom. iv. 11. and the Solemn Means of our Admission into the Communion of the Christian Church:

Church : *Acts* ii. 41. By the *Outward Washing* whereof, our *Inward Washing* from our Sins, by the *Blood, and Spirit of Christ*, is both clearly exhibited, and certainly sealed to Us. *Acts* ii. 38; 39. *Tit.* iii. 5. comp. *Heb.* ix. 13, 14.

3. Q. How is *Baptism* perform'd?

A. By dipping in, pouring on of, or sprinkling with, Water; in the Name of the Father, and of the Son, and of the Holy Ghost. Num. viii. 7.
Ezek. xxxvi. 25.

4. Q. In which of these was this Sacrament administer'd at the Beginning? Mark vii. 4.
Heb. ix. 14.
x. 20, 21.

A. To Aged, and Healthful Persons, in that Hot Country in which our Saviour lived, it was for the most part administer'd by dipping, or plunging, the Person who was Baptized, into Water: According to the common Custom among the Jews, of Receiving Profelytes with the very same Ceremony; and from which our Saviour seems to have taken Occasion to institute this Sacrament. Mat. iii. 6,
16.
John iii. 23.
Acts viii. 38.

5. Q. Were any Baptized otherwise at the Beginning?

A. It cannot be doubted, but that as All who embraced the Gospel were Baptized, so many of these could not be dipped in Water. Such were very Old, and Sick, Persons; and it may be All, at the first; when Three, and Five Thousand, at a time, Believed, and were Baptized; very likely in a private House, *Acts* ii. 2, 41. ix. 18. x. 47, 48. where it would have been difficult to have gotten Water enough, and endless to have dipped them all.

6. Q. What are the Necessary Parts of this Sacrament?

A. Water, and the Word: The One to Represent our *Spiritual Washing*, and *Cleansing*, by the *Blood of Christ*; the Other to declare the Faith into which we are Baptized, and by which

we hope to be saved ; namely, of *God the Father, the Son, and the Holy Ghost.*

7. *Q.* How came the Custom of *Dipping* to be so universally left off in the *Church* ?

A. Chiefly upon the ground of *Charity* ; because when the *Gospel* became every where Received, and the Persons to be Baptized, were, for the most part, the *Children of believing Parents* ; many of which, in these Cold Countries, (for a great Part of the Year) could not be dipped in *Water* without the hazard of their Lives ; it was necessary either to sprinkle them only with *Water*, or not to *Baptize* them at all.

8. *Q.* What Ground had the *Church* to admit of *Sprinkling*, as sufficient to answer the *Design* of this *Sacrament* ?

A. The Example of the *Purifications* under the Law, which were made as well by *Sprinklings*, as *Washings*, *Heb. ix. 13, 19.* The Application of this made by *St. Paul*, to the *Spiritual Cleansing* of Us from our Sins : *Heb. x. 22, 29.* And by *St. Peter* to the same Purpose : *1 Pet. i. 2.* The Analogy between the *sprinkling* of the *Water* in *Baptism*, and that *sprinkling* of the *Blood of Christ*, by which we are *Cleansed* from our Sins : All these, as they left a sufficient Latitude to the *Church* to administer this *Sacrament*, in any of these Ways ; so the Law of *Charity* Required that the *Church* should make Choice of *sprinkling*, rather than of a *total Immersion* ; and we cannot doubt, but that the *God of Charity* does approve of it. *Mat. ix. 13.*

Of the Matter, and Form of Baptism : Of the Inward Grace that is conferred by it.

S E C T. XLIV.

YOU said, that in Every *Sacrament* there were Two Parts, an *Outward* and *Visible Sign*,

Sign, and an Inward and Spiritual Grace: Tell me therefore ;

1. *Q. What is the Outward Visible Sign, or Form in Baptism ?*

A. Water, wherein the Person is Baptized, in the Name of the Father, and of the Son, and of the Holy Ghost.

2. *Q. Is this Element so necessary a part of this Sacrament, that the Church may in no case depart from it ?*

A. It is of Divine Institution, and was designed to signify our Spiritual Cleansing by Christ's Blood: That as our Bodies are wash'd with, and cleansed from their Pollutions by, Water ; so are our Souls purified from Sin by the Blood of Christ. And for both these Reasons it is a Necessary, and Immutable Part, of this Holy Sacrament.

3. *Q. Is the Form of Baptism necessary to the Administration of this Sacrament ?*

A. It is Necessary, nor can this Sacrament be duly administer'd by any Other.

4. *Q. Was no Other Form ever used in the Apostles Time ?*

A. It is indeed said of Some in those Times, who had been Jewish Converts, or had Received John's Baptism, that they were Baptized in the Name of the Lord Jesus. But this does not hinder but that they may have been Baptized (as no doubt they were) in the Words appointed by Christ for that purpose. All it implies is, that they were Baptized into the Faith, and Gospel of Christ ; as by comparing the Passages of Scripture together, it will Evidently appear. See Acts ii. 38. viii. 16. xix. 5. Rom. vi. 3.

5. *Q. Are then the Words appointed by Christ so necessary, that to Use any Other, will destroy the Efficacy of this Sacrament ?*

H 4

A. That

A. That I don't say: For as Persons of all Countries are to be *Baptized*, so there is no doubt but that the *Form of Words* may be translated into the *Language of Every Country*; and *Baptism* be effectually administer'd so long as the *Sense* is preserv'd. That which we insist upon is, that Every Person who is *Baptized*, by what *Form* soever it be done, ought to be *Baptized* in the *Name*, as well as to profess the *Faith*, of the *Father, Son, and Holy Ghost*.

6 Q. What is the Inward or Spiritual Grace, of this Sacrament?

A. A Death unto Sin, and a New-birth unto Righteousness; for being by Nature born in Sin, and the Children of Wrath, we are hereby made the Children of Grace.

7 Q. Are all Men, by Nature, born in Sin?

Psal. li. 5.
Rom. v. 12.

A. They are, ever since that by the Transgression of our First Parents Sin enter'd into the World: Nor was ever any Exempt from this unhappy State, but He only who knew no Sin, the Lord Christ Jesus.

8 Q. Are all Men, by Nature, Children of Wrath?

Eph. ii 3.

A. Being born in Sin, they must of Necessity be also Children of Wrath: Seeing all Sin is both hateful to God, and worthy of his Punishment.

9 Q. Have the Children of Believing Parents, in this Case, no Privilege above Others?

Acts ii. 39.
Rom. ix. 8.
1 Cor. vii. 14.
Comp. Mal.
ii. 15.

A. Yes, they have: For being descended from those who are Members of Christ's Church, they have a Right to Baptism, as the Children of the Jews had to Circumcision; and are also Heirs of God's Promises: And therefore should they chance to Die before they have Received it, yet this being no Fault of theirs, we do charitably hope that God will receive them to his Mercy through Jesus Christ.

10. Q. How are those who are Baptized, made thereby *Children of Grace*?

A. As by *Baptism* they are taken into Covenant with God; Are *Regenerated* by the Holy Spirit; Are *Sanctified* and *Cleansed* from their Sins by the *Blood of Christ*; Are *Intitled* to God's Favour; and made Heirs of his *Heavenly Kingdom*: So that should they Die before they commit any *Actual Sin*, we are assured, by *God's Word*, that they should certainly be *Saved*.

Mark xvi. 16.
Acts ii. 38,
39. xxiii. 16.
Gal. iii. 27.
Eph. ii. 4, 5.
v. 26.
Tit. iii. 5.
1 Pet. iii. 21.

11. Q. Are all who are *Baptized* made *Partakers* of these *Benefits*?

A. They are all thereby put into a *State of Salvation*, and become *Children of Grace*. But those only continue in this State, and hold fast their Right to these *Benefits*, who take care to Live according to the Gospel of *Christ*; and to fulfil those Promises, which either Themselves made, or which were, by Others made in their Name, and on their Behalf, at their *Baptism*.

S E C T. XLV.

1. Q. **W**HAT is required of Persons to be Baptized?

A. Repentance whereby they forsake Sin; and Faith, whereby they stedfastly Believe the Promises of God made to them in that Sacrament.

2. Q. What Repentance is Required to prepare any Person for *Baptism*?

A. The same which is Required to qualify Him for *God's Forgiveness* after *Baptism*: For *Baptism*, if duly Received, washes away all Sin: And therefore no one can worthily come to it.

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Of the Dispositions for Baptism; and of the Capacity of Infants to Receive it.

Mat. iii. 2.
&c.
Mark xvi. 16.
Acts ii. 38.
viii. 12, 37.
xviii. 8.

who does not heartily Repent of all his Sins, and firmly Resolve never more to Return to the Communion of any. *Acts* ii. 38, 41. iii. 19.

3. Q. What is the Faith which Every One ought to bring to this Sacrament?

Mark xvi.
16.
Heb. x. 22,
23.

A. A firm Belief of the Truth of the whole *Christian Religion*; but more especially, of all those *Articles* of it, which he is solemnly, at his *Baptism*, to profess his Belief of to the *Church*. *Acts* viii. 37.

4. Q. If such a *Repentance*, and such a *Faith*, be Required of all who are Baptized, Why then are Infants Baptized, who by reason of their tender Age cannot perform either of them?

A. Because they promise them Both by their Sureties: which Promise when they come to Age themselves are bound to perform.

5. Q. Are not *Actual Faith*, and *Repentance*, required of those who are to be Baptized?

A. Yes, if they be Persons capable of it: Otherwise it is sufficient that they be Obligated to Believe, and Repent, as soon as they shall be Capable of so doing.

6. Q. How can any One Promise this for Another?

Deut. xxi.
31, 32.

A. Upon a Supposition of Charity: That as Children are born of *Christian Parents*, and under a Security of being bred up to a Sense and Knowledge of their Duty, in this Particular, and of the infinite Obligations that lie upon them, to fulfil it; So they will take care (by God's Help) so to order both their *Faith*, and *Manners*, as their Interest, as well as Duty, Requires them to do.

7. Q. But what if they should not fulfil, what has been promised in their Names?

A. In that Case, the *Covenant* made on their behalf will be Void: And so by not fulfilling what was *promised* for them, they will lose all those Blessings, which God would Otherwise have been *obliged* to bestow upon Them.

8. *Q.* Would it not be more reasonable to tarry, till Persons are grown up, and so in a Condition to make the *Covenant* themselves, before they were permitted to be Baptized?

A. We are not to consider what we think best, but what God has directed Us to do. Now God expressly order'd the *Children* of the *Jews* to be admitted into *Covenant* with Him, at *Eight Days* Old. Into the Place of *Circumcision*, *Baptism* has succeeded; as the *Gospel* has into the Place of the *Law*. There is therefore the same Reason why our Children should, from the *Beginning*, be admitted into the *Christian*, as why the *Jews Children* should have been enter'd into the *Legal Covenant*. God has made no Exception in this Particular: Our Infants are as capable of *Covenanting*, as theirs were: And if God thought fit to Receive them into the *Legal Covenant*, and did not account the Incapacity, which their Age put them under, any Bar to hinder them from *Circumcision*; neither ought we to think the same Defect, any sufficient Obstacle to keep our Infants from being *Baptized*, and admitted thereby into that of the *Gospel*.

Gen. xvii.
12, 13.
Deut. xxix.
10, 11, 12.
Col. ii. 11,
12.

1 Cor. vii. 14.

SECT. XLVI.

1. *Q.* **W**HAT is the *Other Sacrament* of the New Testament?

A. The *Sacrament* of the *Lord's Supper*.

2. *Q.* Why do you call it the *Lord's Supper*?

A. Because

Of the Sacrament of the Lord's Supper, and how it differs from the Popish Mass.

Mat. xxvi.

26, &c.

Mark xiv.

22. 1 Cor. xi.

23, 24, 25.

A. Because it was both *Instituted* by our Lord at *Supper*, and was designed to succeed into the Place of the *Paschal Supper* among the *Jews*.

3. *Q.* Ought this *Sacrament* to be administer'd only at the *Time of Supper*?

A. That is not necessary, any more than that we should be Obliged to *Eat* our *Own Supper* before it; that we should celebrate it only *Once a-Year*; in an *Upper Room*; In an *Eating Posture*; and the like. Our Saviour took that *Occasion*, and that *Season*, for the *Institution* of it; but he did not intend thereby to Oblige Us to Celebrate it in all the exact Circumstances of *Time, Place, Posture, &c.* that occur'd in his *Own Administration* of it.

4. *Q.* Why was the *Sacrament* of the *Lord's Supper* ordained?

A. For the continual Remembrance of the *Sacrifice* of the *Death* of *Christ*, and of the *Benefits* which we receive thereby.

5. *Q.* What do you mean by a *Continual Remembrance*?

1 Cor. xi. 26.

Comp. Acts

i. 11. Jo. xiv.

3.

A. A *Remembrance* that is not to determine after a certain *Time*, as that of the *Paschal Supper* did; but is to continue to be kept up by this *Holy Sacrament*, to the very *End* of the *World*.

6. *Q.* Is there any thing more intimated by that *Expression*?

Acts ii. 46.

20. 7.

1 Cor. xi. 26.

A. Yes, there is; Namely, that this *Sacrament* ought not to be Celebrated only *Once* in the *Year*, as the *Passover* was; but to be Administer'd from time to time; so as to keep up a *Constant, Lively Remembrance*, in our Minds, of the *Sacrifice* of the *Death* of *Christ*.

7. *Q.* Wherefore do you call it the *Sacrifice* of *Christ's Death*?

Heb. ix. 12,

14, 28. x. 10.

1 Pet. ii. 21,

24. iii. 18.

A. Because *Christ*, by his *Dying*, became an *Expiatory Sacrifice* for the *Sins* of *Mankind*.

8. *Q.*

8. Q. Did *Christ* then *suffer Death* for the *Forgiveness* of our *Sins*?

A. He did: He took upon him our *Sins*, and died for them; that by his *Death* we might be freed both from the *Guilt*, and *Punishment*, of them. Rom. iv. 25. v. 10. viii. 32. 2 Cor. v. 21. Col. i. 21, 22.

9. Q. Was it necessary that *Christ* should die, in order to his being such a *Sacrifice*?

A. It was necessary; for without *shedding of Blood* there is no *Remission*: Heb. ix. 22. And *Death* being the *Punishment* of *Sin*, he could no Otherwise have freed us from *Death*, than by *Dying* himself in our *Stead*. Isai. liii. 8, 10. Eph. v. 2. Col. i. 20. 1 Jo. i. 7. ii. 2.

10. Q. Can *Christ* any more *Suffer*, or *Die*, now, since his *Rising* from the *Dead*?

A. No, St. Paul expressly tells us that he cannot; Rom. vi. 9, 10. *Christ* being *Raised* from the *Dead*, dieth no more; *Death* hath no more *Dominion* over him. For in that he died, he died unto *Sin* once, but in that he liveth, he liveth unto *God*.

11. Q. How then do those of the *Church* of *Rome* say, that he is again *Offer'd* for *Us*, as a *true*, and *proper Sacrifice*, in this *Holy Sacrament*?

A. This *Sacrament* is not a *Renewal*, or *Repetition*, of *Christ's Sacrifice*; but only a *Solemn Memorial*, and *Exhibition* of it. To talk of an *Expiatory Sacrifice* for *Sin*, without *Suffering*, is not only contrary to *Scripture*, but is in the *Nature* of the thing itself *Absurd* and *Unreasonable*: Every *Sacrifice* being put in the *Place* of the *Person* for whom it is offer'd; and to be treated, so, as that *Person*, in *Rigour*, ought to have been, had not *God* admitted of a *Sacrifice* in his *stead*. And therefore the *Apostle*, from hence, concludes, that *Christ* could not be more than *Once Offered*, because he could but *Once Suffer*. But to suppose that *Christ*, in Heb. ix. 25. 26. x. 10. 11, 12.

his present *Glorified State*, can *Suffer*, is such a Contradiction to all the Principles of our Religion, that the *Papists* themselves are ashamed to assert it.

12. Q. What think you of the *Sacrifice*, as they call it, of the *Mass*?

A. We do not deny, but that, in a large Sense, this *Sacrament* may be called a *Sacrifice*; as the *Bread* and *Wine*, may be called the *Body* and *Blood* of *Christ*. But that this *Sacrament* should be a true, and proper *Sacrifice*, as they define the *Sacrifice* of the *Mass* to be, it is altogether *False* and *Impious* to assert.

13. Q. What was then the *Design* of our Saviour in this *Institution*?

A. To leave to his *Church* a Perpetual, Solemn and Sacred Memorial of his Death for Us: That as often as we come to the *Lord's Table*, and there join in the Celebration of this *Holy Sacrament* we might be moved, by what is there done, at once both to call to our Remembrance all the Passages of his *Passion*; (to consider him as there set forth Crucified before our Eyes;) and to Meditate upon the Love of *Christ* thus dying for Us, and upon the mighty Benefits, and Advantages which have accrued to Us thereby; and have our Hearts affected after a suitable Manner towards Him.

Of the Outward Elements of Bread and Wine, and our Obligation to Communicate in both Kinds.

S E C T. XLVII.

1. Q. YOU before said that in Every Sacrament there must be Two Parts, an Outward and an Inward: What is therefore the Outward Part or Sign of the Lord's Supper?

A. Bread

A. Bread and Wine, which the Lord hath Commanded to be Received.

2. Q. Did Christ institute this Sacrament in Both these ?

A. Yes, He did : He first took Bread, Gave Thanks, and Brake it, saying, Take, Eat, This is my Body which is broken for you, This do in Remembrance of Me. And then ; After the same Manner he took the Cup, saying, This Cup is the New Testament in my Blood ; This do ye, as oft as ye drink it, in Remembrance of Me. 1 Cor. xi. 23, 24, 25.

3. Q. For what End did Christ appoint these Outward Signs of this Sacrament ?

A. The Words of his Institution plainly shew it ; that those who celebrate this Sacrament, might Eat of the One, and Drink of the Other, at his Table.

4. Q. May not a Person who only looks on, and sees the Priest Officiate, Commemorate Christ's Death, and Meditate upon the Benefits of it, as well as if he received the Elements of Bread, and Wine ?

A. I will answer your Question with Another : May not a Person who is not Baptized, when he sees that Holy Sacrament administer'd, be truly Penitent for his Sins, and Believe in Christ ; and desire to be Regenerated, and Adopted into the Communion of his Church ; as well as if he were himself wash'd with the Water of Baptism ? But yet the bare looking on, in this Case, would not intitle such a One to the Grace of Regeneration : Nor will it any more intitle the Other, to the Communion of Christ's Body, and Blood. In all these Cases, the Question is not what we think we might do, but what Christ has commanded us to do : And we must observe what he requires, if ever we mean to be made Partakers of what he Promises. Now that, in the present Instance,

The Principles of the

is not idly to look on ; as those of the Church of *Rome*, in the Celebration of their Masses generally do ; but to *Do this*, i. e. to *Eat this Bread*, and *Drink of this Cup*, in Remembrance of Him.

5. Q. Do you think it necessary that *Every Communicant* should Receive this Sacrament in *Both Kinds*?

A. I do think it Necessary ; for so our Saviour has appointed it. Thus he Gave it to his Disciples, and thus they Received it at his Hands. 1 Cor. xi. 27, 28, 29.

6. Q. But his *Disciples* were *Priests*, and therefore their Receiving this Sacrament in *both Kinds*, does not argue, that it is necessary for the People to do likewise.

A. Whether all who were then present at the Table with our Saviour were *Priests*, is very Uncertain. The *Blessed Virgin*, we are sure, was at that time at *Jerusalem*, and, probably, did *Eat the Passover*, according to the Law, with Him: *Exod.* xii. 3, &c. yet she was certainly but a *Lay-Communicant* : And many Others for ought we know, there might be in the same Circumstances. But not to insist upon this ; Our Saviour made no Distinction between *Priests*, and *Lay-Communicants*, as to the Business of Receiving of this Sacrament, in *One*, or *Both Kinds*. He Gave both the *Bread*, and *Wine* himself, to All that were at the Table ; and He has left a General Commandment to Us to do likewise. And his *Words*, and his *Actions* together, evidently require this of all of Us: That those who *Administer* this Sacrament, should *Administer* it as *Christ* did ; and those who *Receive* it, should *Receive* it as the *Disciples* did of Him.

7. Q. Do you then make no Distinction between the *Priests*, and the *People*, in what concerns this Holy Sacrament ?

A. As

A. As to the *Manner* of *Receiving* it, none at all. When those who are *Priests* Receive this Sacrament of another *Priest*, it is as when they hear the *Word preach'd*: They receive it not as *Priests*, but as *Christians*. And therefore at the *Institution* of this *Sacrament*, our *Saviour Christ* alone *acted* as a *Priest*. He resembled the *Ministers* of his *Church*: The *Disciples* represented the *Faithful*; who were afterwards to Receive this *Sacrament* from the *Ministers* of the *Church*, after the very same manner that *They* Received it at *Christ's Hand*.

8. *Q.* But is not this *Sacrament* as *Perfect* in *One Kind*, as in *Both*?

A. Can a Thing be *perfect*, which wants one *half* of what is Required to make it *Perfect*?

9. *Q.* Yet it cannot be deny'd, but that he who *Receives* the *Body* of *Christ*, does there-with *Receive* the *Blood* too.

A. Though that be not the *Question*, yet it not only *may be*, but in this *Case is*, absolutely deny'd by *Us*; nor indeed can it without a manifest *Absurdity*, be affirm'd. It was the *Design* of our *Saviour Christ* in this *Sacrament* to Represent his *Crucified Body*; his *Body* as it was *Given for Us*. Now we know that when He suffer'd, his *Blood* was *shed*, and let out of his *Body*; and that to Represent his *Blood* thus separated from his *Body*, the *Cup* was Consecrated apart by Him. And how then can it be pretended that he who *Communicates* in such a *Body*, must partake of the *Blood* together with it? But this is not our *Business*: The *Points* which we insist upon are these; First, Whether, *Christ* having confessedly *instituted* this *Sacrament* in *both Kinds*, and commanded *Us* to *Do likewise*; those do not evidently depart from his *Institution*, who *Give*, and *Receive* it, only in *One*? And if they do; Then, Second-

ly, Whether they have any Reason to expect to be made Partakers of the *Benefits* of this *Holy Communion*, who do not Receive it in *such a Manner*, as *Christ* has commanded Us to do ?

10. Q. Did the *Apostles* give the *Cup* to the *Lay-Communicants* in their *Churches* ?

A. Yes, certainly ; or else *St. Paul* would never have argued with the *Corinthians* against *Communicating* with *Idolaters* as he does, *1 Cor. x. 15, &c.* I speak, as to *Wise Men*, judge ye what I say, *The CUP* of *Blessing* which we bless, is it not the *Communion* of the *Body* of *Christ* ? — Ye cannot drink the *CUP* of the *LORD*, and the *Cup* of *Devils*. Nor have spoken of this *Sacrament* as he does in the next *Chapter*: *Ver. 26, 27, 28, 29.* In every one of which he takes notice of their *Drinking* of the *Sacramental CUP*, as well as of their *Eating* of the *Sacramental Bread*.

11. Q. What then do you think of Those of the *Church* of *Rome*, who deny the *Cup* to the *Laity* ?

A. As of a most presumptuous sort of Men, who *Sacrilegiously* deprive the People of what *Christ* has given them a Right to.

12. Q. Do you think this Change so considerable as to warrant One to break off *Communion* with that *Church* which has made it ?

A. No one can with a good Conscience Receive this *Holy Sacrament* after any *Other Manner*, than *Christ* has ordain'd it to be Received. If therefore the *Church* of *Rome* shall obstinately Refuse to give it to the *Lay-Communicant* in *Both Kinds*, he is bound in Conscience not to Receive it of her *Priests* at all : But to go to those who are ready to distribute it to Him in the same *Integrity*, in which it was first *Instituted* by our *Blessed Lord*.

SECT.

S E C T. XLVIII.

1. Q. **W**HAT is the Inward Part, or Thing signified, in this Holy Sacrament?

A. The Body and Blood of Christ, which are verily, and indeed, taken and received by the faithful in the Lord's Supper.

2. Q. Are the Body, and Blood of Christ really distributed to every Communicant, in this Sacrament?

A. No, they are not; for then every Communicant, whether prepared, or not, for it; would alike Receive Christ's Body and Blood there. That which is given by the Priest to the Communicant, is, as to its Nature, the same after Consecration, that it was before, viz. Bread, and Wine: Only alter'd as to its Use, and Signification.

3. Q. If the Body, and Blood of Christ, be not really given, and distributed, by the Priest; how can they be verily and indeed Taken, and Received, by the Faithful Communicant?

A. That which is given by the Priest is, as to its Substance, Bread, and Wine: As to its Sacramental Nature, and Signification, it is the Figure, or Representation, of Christ's Body, and Blood; which was broken, and shed for Us. The very Body, and Blood of Christ, as yet it is not. But being with Faith, and Piety, Received by the Communicant, it becomes to Him, by the Blessing of God, and the Grace of the Holy Spirit, the very Body, and Blood of Christ: As to those who come Unworthily to it, it is made Damnation; that is, it Renders them

Of the Real Presence, as acknowledged by us; of Christ's Body, and Blood, in this Sacrament; and the Benefits which from thence accrue to us.

1 Cor. xi. 29;

them worthy of it, and without Repentance, will certainly consign them over unto it.

4. *Q.* How does the *Bread*, and *Wine*, become to the *faithful* and *worthy Communicant*, the *very Body*, and *Blood of Christ*?

A. As it intitles him to a Part in the *Sacrifice* of his *Death*, and to the *Benefits* thereby procured to all his *faithful*, and *obedient Servants*.

5. *Q.* How does every such Communicant *Take*, and *Receive the Body*, and *Blood of Christ*, in this Sacrament?

A. By *Faith*: And by means whereof he, who comes worthily to the *Holy Table*, is as truly intitled to a part in *Christ's Sacrifice*, by *Receiving* the *Sacramental Bread*, and *Wine*, which is there deliver'd to Him; as any Man is intitled to an Estate, by *Receiving* a Deed of *Conveyance* from One who has a Power to deliver it to his Use.

6. *Q.* What are the *Benefits* whereof Those who thus Receive this *Holy Sacrament*, are made Partakers thereby?

A. The strengthening and refreshing of their *Souls* by the *Body*, and *Blood of Christ*, as their *Bodies* are by the *Bread*, and *Wine*.

7. *Q.* How does such a Receiving of this *Holy Sacrament* strengthen our *Souls*?

A. As it adds a New Confirmation to Us, every time we Receive it, of God's *Mercy* towards us, through the *Sacrifice* of *Jesus Christ*; and thereby Fortifies, and Corroborates Us, more and more, both in the Discharge of our Duty; and to a Resistance of all such Temptations as may be likely to draw Us away from it.

8. *Q.* Does it Strengthen Us in any Other Respect besides this?

A. Yes.

A. Yes, it does : For being thus secured of a part in *Christ's Sacrifice* for *Us*, we are thereby fortified against all *Doubts* and *Fears*, of our *Salvation* : Are confirm'd against the Apprehension of any *present Dangers*, or *Sufferings*, for Righteousness sake ; which we shall *Reckon not worthy to be compared with the Glory which shall be Revealed in Us* : And finally, are strengthened against the *Fear of Death* itself, which we are hereby taught to look upon as a *Passage only to a Most Blessed, and Everlasting Life.*

S E C T. XLIX.

1. *Q.* **I**S this the only way in which you suppose *Christ's Body and Blood* to be *Really Present* in this *Sacrament* ?

A. It is the only way in which I conceive it possible for them to be present there. As for his *Divine Nature*, that being *Infinite*, he is by virtue thereof *Every where present*. But in his *Human Nature*, and particularly his *Body*, he is in *Heaven only* ; nor can that be any otherwise present to *Us* on *Earth*, than by *Figure and Representation* ; or else by such a *Communion*, as I have before been speaking of.

2. *Q.* Does not *Christ* expressly say, that the *Bread* is his *Body*, and the *Cup* his *Blood* ?

A. He does say of the *Bread and Wine*, so taken, blessed, broken, and given, as they were by Him in that Sacred Action, that *This is my Body*, &c. and so they are. The *Bread which we break*, is not only in *Figure*, and *Similitude*, but by a *Real, Spiritual Communion*, his *Body* : The *Cup of Blessing which we bless*, is, by the same *Communion*, his *Blood*. But this does not hinder but that, as to their own *Natural Sub-*

Of Transubstantiation, or the Real Presence, maintain'd by the Church of Rome ; and the manifest Absurdities and Impossibilities of it.

Acts i. 9, 11

1 Cor. x. 16

stances

stances, they may, and indeed do, still continue to be what they *appear* to Us, the same *Bread*, and *Wine*, that before they were.

3. *Q.* What think you of those who believe the very *Elements* of *Bread* and *Wine*, (by the *Words* of *Christ*) to be really *Changed* into the *Body* and *Blood* of *Christ*; and to have nothing of their own Remaining, but the mere *Species*, or *Appearance*, of what they were before?

A. If any do Really believe this, I think they contradict both *Sense*, *Reason*, and *Scripture*, in so doing.

4. *Q.* Do you suppose that we ought to judge of a Thing of this Nature by our *Senses*?

A. I know no other way of *judging* of *Sensible Objects*, but by our *Senses*. And if I must not believe what I *See*, and *Taste*, and *Smell*, to be *Bread*, and *Wine*; to be truly *Bread*, and *Wine*; I may as well Resolve not to believe any thing at all.

5. *Q.* Is not the *Word* of *God* more to be Reli'd upon than Our *Own Senses*?

A. I do not at all doubt but that We ought without all Controversy, to believe whatever the *Word* of *God* proposes to Us. But where does the *Word* of *God* require me to believe any thing in Opposition to my *Senses*, which it is the proper Business of my *Senses* to judge of?

6. *Q.* Does not the *Word* of *God*, say, *This is my Body*?

A. It does say so of the *Bread*, So *Blessed*, *Given*, and *Received*, as it ought to be, in this *Sacrament*; and accordingly I believe that it is so. But does the *Word* of *God*, any where say, that it is not *Bread*? Or that I am not to believe it to be *Bread*, though my *Senses* never so evidently assure me that it is?

7. *Q.* Can the same Thing be *Christ's Body*, and *Bread* too?

A. I have before shewn you not only that it may be so, but that it truly, and really is So: *Bread*, in *Substance*; The *Body of Christ*, by *Signification*, by *Representation*, and *Spiritual Communication*, of his *Crucified Body*, to every faithful and worthy Receiver.

8. *Q.* How is *Transubstantiation* contrary to our *Reason*?

A. As my *Reason* tells me it is a *Contradiction* to say of *One* and the *Same Natural Body*, that it should be in *Heaven*, and on *Earth*; at *London*, and at *Rome*, at the same time: That it should be a true *Humane Body*, and yet not have any one *Part*, or *Member*, of such a *Body*: To omit a Hundred other Absurdities, that are the necessary Consequences of such a Belief.

9. *Q.* How does the *Scripture* contradict this Belief?

A. As it tells us, that a *Christ's Body* is in *Heaven*; absent from *Us*: ^{a Acts i. 9} That there it is to continue 'till the *Day of Judgment*: ^{b iii. 21.} That he has now a *Glorified Body*, and is not capable of *Dying* any more: Whereas the *Body* we Receive, in this *Holy Sacrament*, is his *Crucified Body*; his *Body given* for *Us*; his *Blood shed* for *Us*; which can never be verified in his present *Glorified Body*. ^{c Rom. vi. 9, 10.}

10. *Q.* Do not those who believe *Transubstantiation*, believe the *Bread* and *Wine* to be changed into *Christ's Mortal*, and *Passible Body*?

A. No, they do not; but into that *Body* in which *He now sits at the Right-hand of God in Heaven*.

11. *Q.* How then does their Belief of *Transubstantiation* contradict the Sense of the *Holy Scriptures*, as to what concerns the Nature of *Christ's Body* in the *Eucharist*?

A. Be-

A. Because by Supposing *Christ's* *Glorious Body* to be that which we receive in this *Sacrament*, they utterly destroy the very *Nature* of it. It was the Design of this *Sacrament*, to *represent*, and *communicate* to *Us*, the *Body* and *Blood* of *Christ*, not any way but in the *State* of *Suffering*; as He was *given for Us*, and *became a Sacrifice* for our *Sins*. Now this he *now* was, nor could have been, in his present *Glorious* *Estate*. So that if the *Body*, and *Blood* of *Christ*, be in this *Sacrament*, it must be that which he *now has* in *Heaven*, but which he *then had*, when he *Suffer'd* for upon *Earth*; and they must not only *bring Christ down* from above, but must bring *back* again to his *mortal*, and *passible* *Estate* they will never be able to make *Good* any *change* as they pretend to: And that, I thin sufficiently contrary to *Scripture*, as well as its *Nature* of the Thing itself *Impossible*.

1 Cor. xi.
24, 25, 26.

S E C T. L.

Of the Adoration of the Host; and the Idolatry committed by the Papists therein.

1. **Q.** WHAT have been the Ill Effects of this Error?

A. Chiefly those Two which I before mentioned; that it introduced the Doctrines of *Mass Sacrifice*, and of the *Half Communion* to which may be added, Thirdly, *The Adoration of the Host*.

2. **Q.** What do you call the *Host*?

A. It is the *Wafer* which those of the *Church of Rome* make use of instead of *Bread*, in *Sacrament*.

3. **Q.** Do those of that Church *Adore* Consecrated *Wafer*?

A. T

A. They do, and that as if it were really, what they pretend to believe it is; Our *Saviour Christ* himself.

4. *Q.* Is there any great harm in such a *Worship*?

A. Only the Sin of *Idolatry*: For so it must needs be, to give *Divine Worship* to a piece of *Bread*.

5. *Q.* Ought not *Christ* to be *Adored* in this *Sacrament*?

A. *Christ* is every where to be *Adored*; and therefore in the *Receiving* of the Holy Communion, as well as in all our Other Religious Performances.

6. *Q.* How can it then be Sinful for Those who believe the *Bread* to be *changed* into the *Body* of *Christ*, upon that Supposition, to *Worship* the *Host*?

A. As well as for a *Heathen*, who believes the *Sun* to be *God*, upon that Supposition, to *Worship* the *Sun*.

7. *Q.* But he intends to *Worship Christ*, and that can never be justly said to be *Idolatry*.

A. And so the Other intends to *Worship God*: But to put another Case, which may more easily be understood. If a Man will, in defiance of Sense, and Reason, believe a *Post* to be his *Father*; and, upon that Supposition, ask *Blessing* of a *Post*; does his *Opinion*, or rather his *Madness*, alter the Nature of Things, and make him ever the less ask *Blessing* of a *Post*, because he takes that *Post* to be his *Father*? The *Papist* will needs have a Piece of *Bread* to be *Christ's Body*; and, upon that Presumption, He pays *Divine Honour* to it: Does he ever the less give *Divine Honour* to a Piece of *Bread*, because he fancies that *Bread* to be the *Body* of *Christ*?

8. *Q.* Will not his *Intention* direct his *Action* aright?

A. No, it will not: Or if it would, his very Intention itself is wrong. For his Intention is to adore the *Host*. 'Tis true, he *Believes* it to be *Christ's Body*; and therefore *Adores* it: But still, right, or wrong, the *Host* he *Adores*; which being in reality no more than *Bread*, he must needs commit *Idolatry* in *Adoring* of it.

Of the Preparation
which Every
One ought to
make of him-
self, before
he comes to
the Lord's
Supper.

S E C T. LI.

1. *Q.* **W**HAT is Required of them who come to the Lord's Supper?

A. To Examine themselves, &c.

2. *Q.* When ought such an Examination to be made?

A. It were much to be wish'd, that Men would be persuaded to live under the Constant Practice of it; and consider Every Week, or indeed Every Day, how their Accounts stand towards God. But, at least, if they neglect it at Other Times, yet certainly they ought to do this very nicely, and scrupulously, before they come to the *Holy Communion*. 1 *Cor.* xi. 28, 30, 31.

3. *Q.* How must this Examination be perform'd?

A. By a Careful, and Diligent Search into our Lives, and Actions; that so we may, if possible, know what the true State of our Souls is, in all those Particulars concerning which we are here directed to Examine Ourselves. And this accompanied with Earnest Prayer to God, for his Assistance in, and Blessing upon, our Endeavours.

4. *Q.* What is the first Point concerning which we are to Examine Ourselves?

A. Whether

A. Whether we Repent Us truly of our former Sins, steadfastly purposing to lead a New Life.

5. Q. How may we know whether we do this, so effectually as we are here Required to do?

A. We can only judge by the present Frame and Disposition of our Souls. If we are heartily Sorry for, and ashamed of our Sins: If we earnestly desire God's Forgiveness of them: If we are instant with God in our Prayers for Pardon, and where we have done any Injury to our Neighbour, are ready to ask his Forgiveness also, and to make all Reasonable Satisfaction to him: If, lastly, as far as we can judge of Ourselves, We do all this Uprightly, and Sincerely: If we Reserve no Secret Affection for any Sin in our Souls, but universally Resolve to forsake All our Evil Ways; and in Every Thing to follow the Rules of our Duty; We may then justly conclude, that our Repentance and Resolutions, are hearty, and without deceit; and, as such, will qualify us for the worthy Receiving of this Holy Sacrament.

6. Q. But what, if after all this, we should Relapse into Sin again?

A. If we do it by Surprise or Infirmary; if we fall back only into some lesser Sins, and such as are hardly together to be Avoided by us in this present Life; we ought not to be discouraged. But, indeed, if after this we should fall into the Commission of some hainous, deliberate, wasting Sin; but especially should Relapse into a Habit and Course of such Sins; this would be of a dangerous Consequence to us, and make our last State worse than our first.

7. Q. Would it not therefore be the safest way rather to abstain altogether from the Holy Table, than to run the Hazard of Coming Unworthily to it?

A. Were it a Matter of Indifference whether we ever Received this *Sacrament*, or no, might the more Reasonably be insisted upon; but as the Case now stands, it is altogether *Impertinent* and Absurd. For, First, To come to *Holy Table* is a Matter of Express Duty: *God* has commanded us *to do it*: And it is equally dangerous *not to Come at all*, as it is to *Come unworthily*, to it. Secondly, By not Coming we deprive Ourselves of the *Grace* of *God* which this *Sacrament* was designed to *Communicate* to Us; and in that, of the Greatest present Benefit, as well as Comfort, to our Souls, in the Course of our Duty, that our Religion has provided for them. To all which, let me add Thirdly, That the Shortness, and Uncertainty of our Lives, being consider'd; we ought, upon that account, to make the same Preparation against the *Hour* of our *Death*, that we are required to do, for *Coming* to the *Holy Table*. And since Men are so very apt to put both *Thoughts* of *Death*, and their *Provision* for it, so far off; it is an Instance of the Great Mercy and Concern of our Saviour *Christ* for us, that by calling us frequently to His *Table*, and requiring so strict a Preparation for it; he thereby engaged us to keep our Souls always in such a State as will fit us for *Dying*, should we chance, ere we are aware, to be surpris'd by *Death*.

8. Q. What is the next Thing wherein we are to *Examine* Ourselves, before we come to the *Holy Communion*?

A. Whether we have a lively Faith in *God's* Mercy through *Christ*; i. e. do we truly Believe, that if we truly Repent us of our Sins, *God* will not only most certainly forgive them; but as an Earnest of it, does here in this very *Sacrament*, Ratify, and Seal and

His Covenant with us, and make us Partakers of the Benefit of that Redemption, which our Blessed Saviour purchased for Us, by the *Sacrifice of His Own Body and Blood.*

9. Q. Why do you call such a *Faith* as this, a *Lively Faith*?

A. To shew that our *Faith* is then only Acceptable unto God, and Profitable to our Salvation, when it is *Lively*, and *Active*: And *works* in Us such a sincere *Repentance* of our past Sins, and such a constant, and uniform *Obedience* to God's Commandments, as our Saviour, in his *Gospel*, Requires of Us. For otherwise, to *know*; and *assent to*, the Truths of our Religion, without *Living* agreeably thereunto, will carry Us no farther than the *worst* of *Men* may Go; and even the *Devils* themselves, as St. *James* says, do Go. *Jam. ii. 19.*

10. Q. What is the next particular upon which we are to *Examine* ourselves, before we come to the Holy Communion?

A. Whether we come to it, with a thankful Remembrance of *Christ's Death*; which is therein design'd to be set forth, and shewn by Us. Whether we are truly sensible of the Infinite Love of God, and Condescension of *Jesus Christ*, thereby declared to Us. Whether we are careful always to keep up in our Minds, a lively Memory of his Death, and Passion: And do, by the Sincerity of our Love to God, and the Zeal we have for our Duty; endeavour, in some measure, to testify how hearty a Sense we have of those unspeakable Mercies, which he has been pleased thereby to favour us withal.

11. Q. What is the last Thing concerning which we are to *Examine* ourselves?

A. Whether we are in *Charity* with all *Men*: Whether we do not only freely *Forgive*

The Principles of the

whatsoever *Injuries* Any may chance to have done Us, but are so intirely Friends with them, as to be ready to do them all the Kindness we can; and that as sincerely, and heartily, as if they had never *Offended* Us, or Otherwise done Us the least Injury.

12. Q. Is this all that is Required of Us, before we come to the Lord's Supper?

A. Other Exercises there are, which may profitably be made Use of by Us, in order to our better Performance of those Duties we have before mention'd. Such are some extraordinary *Acts* of *Prayer*, and *Devotion to God*; and of *Charity* towards our *Neighbour*. A *Retirement* from the *Business*, and *Conversation* of the World; but especially from the Follies, and Vanities of it. And these accompanied with some *Acts* of *Severity*, and *Mortification*, whilst we are making the *Examination* of ourselves before propos'd. But these must be govern'd by the Rules of *Prudence*, as every Man's Business, Opportunities, Needs, State of Health, and the like Circumstances, either require, or will allow of.

13. Q. Is such a Preparatory *Examination* of Ourselves, so necessary before we Come to the Holy Table, that we may, in no Case, presume to Come without it?

A. No, it is not: Those who live in a Strict, and Regular Course of Life, and have nothing Extraordinary happen to Them, as they always know what their State towards God is, so are they always Ready to Receive this Holy Sacrament; and need not be afraid, upon any Occasion, to partake of it, although they had not the Opportunity of making a particular, previous Preparation of themselves for it. Yet, if even these should design to go, at a certain Time (before known) to the Com-
munion,

munion, they not only piously may, but in Duty ought, to do somewhat of this kind, in order to their going with the better Dispositions to it.

14. Q. What if by this means, a Good Christian should not be able fully to satisfy himself, concerning his *Worthiness* to go to the Holy Table?

A. In that Case he ought to Consider what it is that puts him in doubt of it; and having so done, let him take the Advice of some Person whom he can Rely upon, but especially of his *Minister*, about it: That so being freed from his Scruples, he may Go with a Quiet Mind, and a full Persuasion of Conscience to this Spiritual Feast; and with Comfort Receive the Benefits of it.

15. Q. What if, upon the Examination, it shall appear, that He is not in a State of *Going* to this *Sacrament*?

A. He must then, for the present, Refrain Mat. v. 23, 24. xxii. 17, &c. from it, and make all the haste he can to Remove the Impediment, and Reconcile himself to God, that so He may be in a Condition both to *Come* worthily to it; and to be made Partaker of those Graces, which are thereby *Communicated* to every *Faithful Receiver* of it.





P A R T VI.

Of CONFIRMATION.

S E C T. LII.

How it is perform'd in our Church. Of the Reasonableness and Benefits of it; and the Obligation which lies upon all who are Baptized to be Confirm'd, before they come to the Holy Communion.

Rubr. at the End of the Confirmation Office.

1. Q.



Is there any Thing farther Required of those who Come to the *Lord's Supper*?

A. Yes; there is; namely, that they be first **CONFIRM'D** by the *Bishop*. It

being ordain'd by our Church, "*That none shall be admitted to the Holy Communion until such time as He be Confirm'd, or be Ready; and Desirous, to be Confirm'd.*"

2. Q. What do you mean by *Confirmation*?

A. I mean the solemn *laying on of the Hands* of the *Bishop*, upon such as have been *Baptized*, and are come to *Years of Discretion*.

3. Q. How is this performed among Us?

A. It is directed to be done after a very Wise and Solemn Manner. For, First, the *Bishop* having given Notice to the *Minister*, of his Intention to *Confirm*, and Appointed a *Time* for the doing of it; the *Minister* is to call together such of his *Parish* as are come to *Years of Discretion*, and have not yet been *Confirmed*; and to Examine them in their *Church-Catechism*, and to prepare as many as he can for the *Bishop* to *Confirm*. Secondly, Having done this, he is either to bring or send in Writing; with his Hand Subscribed thereunto; the *Names* of all such *Persons*, within his *Parish*, as he shall think fit to be presented to the *Bishop* to be *Confirm'd*. These

These being *Approved*, of by the *Bishop*, are brought openly into the *Church*, and Required by Him, "In the Presence of God, and the Congregation there Assembled, to *Renew* the *Solemn Vow*, and *Promise*, which was made in their *Names* at their *Baptism*; and, in their Own Persons, to *Ratify* and *Confirm* the *same*: Acknowledging themselves bound to *believe*, and *do*, all those Things which their *Godfathers* and *Godmothers* then undertook for them." Which having done, the *Bishop* heartily prays to *God* for his *Grace* to enable them to fulfil this their *Vow*; and laying his Hand severally on Every One's Head, "Beseeches *God* to defend this His *Servant* with His heavenly *Grace*, that He may Continue His for Ever; and daily Increase in His Holy Spirit more and more, until He comes to His Everlasting Kingdom." To all which are finally added the Joint *Prayers*, both of the *Bishop*, and the *Church*, to the same Effect; and so the *Ceremony* is ended.

4. Q. What are the Reasons that chiefly moved the *Church* of *England* to Retain such a Ceremony as this?

A. There may several be assigned, but especially these Four: * *Apostolical Practice*; * The Reasonableness of the Thing itself; * The Benefit of it to the Person who is *Confirmed*; and * The Satisfaction that arises from hence to the *Church* of *Christ*.

5. Q. Did the *Apostles* Practise such an Imposition of Hands?

A. The *Apostles* did lay their Hands on those who had been *Baptized*; and by their Imposition of Hands, such Persons did Receive the Holy Ghost. Acts viii. 17, 18. xix. 6.

6. Q. Does the *Bishop* give the Holy Ghost by the Imposition of his Hands in Confirmation?

A. That we do not say; nor did the *Apostles* themselves *do it*. They *laid on* their *Hands*, and *God gave the Holy Spirit* to those on whom they *laid them*. And we piously presume, that by the fervent *Prayers* of the *Bishop*, and the *Church*, those on whom He now *lays his Hands*, shall also *Receive the Holy Ghost*, if they do but worthily prepare Themselves for it.

7. *Q.* Is there any *Promise of God*, on which to build such a *Hope*?

A. A General One there is, and such as may in this Case, above any, be depended upon by Us. For, First, We are directed to *Pray* not only for Ourselves, but for One Another also. To encourage us hereunto, *Christ* has promised us to Grant whatsoever is piously ask'd, by the joint Suffrages of his *Church*, of Him: *Mat.* xviii. 19. And particularly has declared, that *God will Give the Holy Spirit to them that ask Him*. *Luke* xi. 9. * Add to this, That it has always been accounted a part of the Ministerial Office, not only to *Instruct*, but to *Pray* for, and *Bless* the *People*. *b* When therefore the *Bishop*, and his *Congregation*, solemnly join together, to beg of God the *Grace* of his *Holy Spirit*, in behalf of such Persons as these; (who have just now been dedicating themselves anew to his Service; and *Ratifying* the *Covenant made* between God, and Them, at their *Baptism*;) how can we chuse but believe, that God will certainly Grant their *Request*; and give his *Holy Spirit* to those for whom He is thus earnestly, and solemnly, *Ask'd* of Him?

8. *Q.* From whence does it appear, that such an *Imposition of Hands* was Reasonable to have been *Ordain'd*, and to be *Continued*, in the *Church*?

A. From the *Condition* of those who are commonly *Baptized* among us; and who being, for
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Jam. v. 16.
Eph. vi. 18.
1 Tim. ii. 1,
2, 3.

a Lev. ix. 22,
23.
Num. vi. 23,
24, 27.
Deut. x. 8.
2 Chron.
xxx. 27.
1 Sam. ii. 30.
b Rom. xv. 5.
Gal. i. 1, 2, 3.
Eph. vi. 18.
Coloss. iv. 12,
20.
1 Thes. v. 23.
2 Thes. iii.
16.
Heb. xiii.
20, 21.

the most part, *Infants*; and so constrain'd to make Use of *Others* to become *Sureties* for them at their *Baptism*; it was certainly very Reasonable that these should be some *Solemn Time* appointed, when such Persons (being come to *Years of Discretion*) should Themselves *Ratify* their *Baptismal Covenant*; and Acknowledge their *Obligation* to *believe* and *do* what their *Godfathers* and *Godmothers*, had before *promised* for them.

10. Q. What are the *Benefits* of this *Institution* to those who are *Confirmed*?

A. Besides the *Benefit* of *God's Grace*, which we reasonably presume to be thereby procured to such Persons, by the joint *Prayers* of the *Bishop* and the *Church* on their *Behalf*; these two *Advantages* do Evidently accrue to them: That, First, They are by this means secured of the *Care* of their *Godfathers* and *Godmothers*, to see that they be duly *Instructed* in the *Principles* of their *Christian Religion*; and in which, (were this *Ordinance* strictly observed) they could not be deficient, without being certainly *found out*, and *censured* by the *Church* for their neglect. And, Secondly, That by being thus Solemnly called upon to *Ratify* their *Baptismal Vow* and *Covenant*; They are engaged to begin betimes, both to *Consider* their *Duty*, and to *apply* themselves to the *serious Discharge* of it.

11. Q. How does this *Ordinance* give a *Satisfaction* to the *Church of Christ*, as to these *Matters*?

A. As by this means *Care* is taken to have all these Things openly transacted before it. The *Person*, who perhaps was *privately Baptized*, being Now *publicly Confirmed* in the Face of the *Congregation*. The *Vow* which was made by *Others* in his Name, being here Solemnly *Renew'd* and *Ratified* by *Himself*. The *Child* who

was Baptized by some *Minister* of an *Inferior Order*, being now Established in the *Communion* of the *Church* by One of the *Chief Pastors* of it. And, lastly, The *Godfathers* and *Godmothers*, who became Sureties both for the *Good Instruction* and *Education* of the Person whom they Answer'd for; being thereby fully acquitted and discharged of their Trust; and declared to have faithfully fulfilled, what they had so sacredly promised and undertaken to do.

12. Q. Do you look upon all *Godfathers* and *Godmothers* to be obliged to see that Those for whom they Answer be first duly *Instructed* in the *Principles* of their *Religion*, and then brought to the *Bishop* to be *Confirmed* by Him?

See above,
Sect. ii.
Q. 5, &c.

A. They are certainly *Obliged*, as far as a *Solemn Promise*, made in the *Presence* of *God*, and in a Matter not only *Lawful*, but *Pious* and *Charitable*, can *Oblige* them. Nor can I imagine how any One, who has taken such an *Obligation* upon Himself will ever be able to answer it, either to *God*, or his *Own Conscience*, if he shall neglect to fulfil what He undertook in that behalf.

13. Q. What think you of Those who Come to the *Lord's Supper*, without either being *Confirmed*; or having any *Desire* or *Intention* to be *Confirmed*?

A. They are doubtless to be blamed: Inasmuch as thereby they not only *break* the *Orders*, and *disobey* the *Command* of the *Church*; which for such good Reasons as we have seen, Requires them to be *Confirmed*; but seem ashamed to own their *Christian Profession*; and to despise the *Prayers* of their *Bishop* for such *Graces*, as they certainly ought to *Desire*, and cannot reasonably Hope, by any more effectual means to obtain of *God*, than by a *Pious* and *Reverend* Participation of this *Holy Ordinance*.

14. Q. May not the *Grace of God* be Obtain'd as well by our Own *Prayers*, as by the *Bishop's Imposition of Hands* upon Us?

A. That is not the Question: We know that God has promised his *Holy Spirit* to Every One who faithfully Prays for Him. But the Question is this: First, Whether, if a Man may Obtain this *Grace* by his Own *Prayers* alone, He may not expect more certainly to do it, by adding the joint *Prayers* of the *Bishop*, and the *Church*, to them? And Secondly, Whether He who *Carelessly Neglects*, or *Presumptuously Despises* the Orders of the *Church*, and the Pious Provision made by Her, for all Her Members, at their first setting out into the *Dangers* and *Temptations*, of the *World*; may not justly fear, lest God should Refuse that *Grace* to his Own *Solitary Prayers*, for which He *Neglected*, or *Despised*, the *Prayers* of the *Bishop*, and the *Church*, on his behalf?

15. Q. What is Required of *Persons* to be *Confirmed*?

A. First, That they be of *Years of Discretion*; that is to say, Of a Capacity to understand the Nature of their *Baptismal Covenant*; What God therein Promises to Us; And what we are thereby Obligated to *Believe*, and *Do*, in Obedience to his Will. Secondly, That they be not only capable of this *Knowledge*, but be *Actually Instructed* in these Things. Thirdly, That being hereby brought to a Clear Sense of what was done for them, by their *Godfathers*, and *Godmothers*, at their *Baptism*; They be now *Ready*, and *Desirous*, in their Own *Persons*, to *Ratify*, and *Confirm* the same. And, lastly, that in Testimony of their sincere Resolutions to make Good what they here Promise, and Vow, they do now truly *Repent* of All their *Sins*, and stedfastly *Resolve*, by the *Grace of God*, to go on in a Constant Obedience

dience to God's Commands unto their Lives End.

16. Q. At what *Times* ought such Person to be *Confirmed* ?

A. At such *Times* as the *Bishop* appoints for this Purpose. Only, if it be possible, they should endeavour to be *Confirmed*, and thereby fully take upon themselves the *First Sacrament*, before they proceed to the Participation of the *Second*.

17. Q. How often ought any *Christian* to be *Confirmed* ?

A. The *Nature* of the *Office* plainly shews it. *Confirmation*, as it is understood, and practised by Us, is nothing else but a *Solemn Ratification* of our *Baptismal Covenant*. Now no Man ought to be *Baptized* more than *Once* : Nor will He therefore need any more than *Once* to take that *Covenant* upon Himself. If after this He shall fall into any *Sins*, whereby to put Himself out of a *State of Grace* ; Or even to be cut off from the *Communion* of the *Church* ; there are other means of Restoring him again to Both, upon his sincere *Repentance* for what he has done Amis. But our *Baptism* must not be Repeated ; Nor will our *Confirmation* therefore need to be Repeated by Us.





A FORM of MORNING PRAYER, for the Use of FAMILIES.

As soon as the Family can be called together (and the sooner it be done, the better,) let the Master of the House, or some Other Person appointed by Him ;

First, Read the Psalms, in Order for the Day :

Then a Chapter out of the New Testament, beginning with St. Matthew's Gospel, and so continuing on every Day, in Order, to the End of the Acts of the Apostles.

After which, let all kneel down, and let the Master of the Family, if he be able, go to Prayers with Them in the following manner.

PRevent us, O LORD, in all our Doings, with thy most gracious Favour, and further us with thy continual Help, that in all our Works begun, continued, and ended in Thee, We may glorify thy holy Name ; and finally, by thy Mercy, obtain Everlasting Life, through *Jesus Christ* our Lord. *Amen.*

I.

We Bless, and Praise thy Holy Name, O Heavenly Father, that Thou hast been graciously pleased to keep and preserve Us this Night past ; * *To refresh* * If any thing has
us with comfortable Rest ; and to Raise Us *happen'd to disturb it,*
up this Morning, to magnify thy Favour *this Clause must be*
and Loving-kindness towards Us. *omitted.*

O LORD ! We acknowledge, that it is of thy Mercy alone that we have not long since been cut off in the midst of the many Great, and Crying Sins, which we have committed, as We have most justly deserved : But are still preserved to Adore thy Goodness ; to Confess Our Unworthiness ; and to implore thy Pardon and Forgiveness.

Grant, we beseech thee, unto us, Merciful LORD ! such a due Sense of thy Patience, and Long-suffering towards us, as may lead us effectually to Repentance : And give us Grace so seriously to consider the Shortness, and
Uncertainty

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Uncertainty of our Lives, that we may make haste, and not delay the time, to keep thy Commandments; nor any longer put off that great Work upon which our Eternal Happiness depends.

And now that thou hast been pleased to bring us safely to the Beginning of this Day, vouchsafe, O LORD! to defend us in the same by thy mighty Power; and grant that neither the Examples, or Solicitations, of Wicked Men; nor the Distractions of our worldly Affairs; nor the Allurements of any sinful Lusts and Pleasures; may either hinder us in our Duty, or draw us into the Commission of any Evil contrary thereunto: But so Strengthen us by thy Grace, and protect us by thy good Providence, that no Temptations may come upon us, or none but such as Thou wilt enable us to Withstand, and Overcome.

To this End, keep us, we beseech Thee, this Day under a constant Sense of thine All-seeing Eye: Make us seriously to Consider, that Thou our God art ever present with Us; That Thou beholdest all our Actions; Hearest all our Words; and that the very Secrets of our Hearts are not hid from Thee: That thou notest in thy Book whatsoever we Think, Speak, or Do now; and wilt for all these Things, bring us to Judgment, at the great and terrible Day of thy Appearing. O! let the Hour of our Death, and the Day of Thy Judgment; the Glories of Heaven, and the Torments of Hell; be always so fresh in our Remembrance, that they may keep us from Offending; and make us continually Careful so to live here, that we may be Happy for Ever.

And Grant, O LORD! that we may not only be watchful against Sin, but diligent to embrace all Opportunities of Doing Thee Service. Make us truly pious towards Thee our God; Just and Charitable towards our Neighbours; Honest and Upright in our several Callings and Employes; Humble and Modest, Chaste and Temperate, Sober and Orderly, in our whole Lives and Conversations; and Ready to do all the Good we can to All Men, whether they be Friends, or Enemies, according to thy Command and Example.

On other Days.

More particularly. We pray Thee, bless Us this Day in the Business to which thy Providence has called Us: Grant us so to behave ourselves in it, that We may not offend Thee,

On Sundays.

More particularly, We pray Thee to bless us this Day in the due Observation of that Holy Rest, to which thou hast Consecrated it. Fit and prepare our Souls for thy Service; and grant that we may come with pure Hearts, and lift up Holy Hands before thee in thy Church, without Wrath, or Doubting. Let our Prayers be acceptable in thy Sight; and let thy Grace accompany our Hearing, and Reading of thy Word; that with meek Hearts, and due Reverence we may attend to, and receive the same, and bring forth the Fruits thereof with Thanksgiving. O! Grant us so to behave ourselves this Day, that we may not offend Thee, Nor bring upon ourselves the Remembrance of an Evil Conscience at Night. But let all our Thoughts, Words, and Actions be Holy and Innocent; Useful and Profitable as becomes the Servants of *Christ*: That so when the Days of our short Abode here shall be ended, we may depart in Peace, and rest in Hope, and finally be restored to the Joys and Glories of a Blessed, and Happy Resurrection; thro' the Merits and Mediation of thy dear Son, *Jesus Christ* our Lord. *Amen.*

II.

In whose Name, and for whose Sake, we beseech Thee graciously to accept our Supplications, and Prayers, which we farther make before Thee for the whole Race of Mankind: For those who are yet in Darknes, and in the Shadow of Death; That the Light of thy glorious Gospel may, in thy good time, shine upon them; and bring them to the Acknowledgment, and Obedience of the Truth.

Bless the Holy Catholick Church: Grant that all They that do Confess thy Holy Name, may agree in the Truth of thy Holy Word; and live in Unity, and Godly Love.

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Let the choicest of thy Blessings rest upon that part of thy Church of which we are Members. Heal its Breaches, Enlarge its Borders, and Unite its Divisions. Pour out upon all, Those, who are in the Communion of it a Spirit of Zeal and Piety; of Peace and Charity; of Humility and Obedience: And grant that we may All live agreeably to our Holy Profession; without Scandal, and without Reproach; that Others seeing our Good Works, may come in unto Us, and Glorify Thee our Father which art in Heaven.

Bless all Christian Kings, Princes, and Governors; but especially *Him* whom Thou hast set in Authority over Us. Preserve *His* Person, and prosper *His* Government: And grant that we may lead quiet, and peaceable Lives; under *Him*, in all Godliness and Honesty.

Give a double Portion of thy Spirit to the Bishops and Pastors of thy Church: Endue them with Wisdom and Understanding from above; and enable them so faithfully to guide, and to instruct, thy People committed to their Charge, that they may both Save Themselves, and Those that hear Them.

Comfort and Support all those who are in any Affliction, or Distress, whether of Mind, Body, or Estate: Heal the Sick; Support the Weak; Relieve the Needy; and Defend the Oppressed: Be a Father to the Fatherless, and plead the Cause of the Widow: And give unto them All a Spirit of Patience and Resignation to thy divine Will, under their Sufferings, and when thou seest fit, a Happy Issue out of all their Troubles.

Be more especially Gracious to all our Relations and Friends: Return all the Good they have done us, many-fold into their Bosoms; and grant them, O LORD, whatsoever thou knowest to be Needful or Expedient for them; The Comforts of this Life, and the Everlasting Happiness of the Life which is to come.

And while we Pray unto Thee for Others, give us, we beseech thee, O Merciful God! a Portion in all the good Prayers which are any where offered up unto Thee by any Others on our behalf: And make both Them and Us

Partakers

Partakers of the Intercession of thy Son; that by his Death and Passion, we may attain to the Joys of a Blessed and Glorious Resurrection; thro' the same *Jesus Christ* our Lord; to whom with Thee, and the Holy Ghost, be Honour and Praise for Ever and Ever. *Amen.*

III.

And now, O Father of Mercies, and God of all Comfort, with these our Supplications, and Prayers, which we have offered unto thy divine Majesty, accept our Morning Sacrifice of Praise and Thanksgiving for all thy Mercies, and Blessings which thou hast vouchsafed unto Us. For our Life, Health, Food, and Raiment: For the continual Protection of thy good Providence, by which we are kept from Dangers: For the many gracious Deliverances Thou hast often afforded Us out of such as have befallen Us; And for that Goodness of thine whereby thou hast Sweeten'd, and Allay'd those Evils, thou hast not seen fit wholly to remove. But above all We bless thy Holy Name, O God, for thine unspeakable Love in the Redemption of the World, by our Lord *Jesus Christ*, and for all those Benefits we thereby enjoy, in order to our Eternal Happiness. For the Light of thy Gospel, and the Assistance of thy Grace: For the comfortable Promises of the Forgiveness of our Sins; and the Time and Opportunity of working out our Salvation: which thou art pleased in thy great Goodness still to continue to Us. Grant, we beseech thee, most merciful Father, that we may shew forth thy Praise not only with our Lips, but in our Lives, by giving up ourselves to thy Service, and by walking before thee in Holiness and Righteousness all our Days, through *Jesus Christ* our Lord; in his Name, and in his Words, in behalf of Ourselves, and all our Friends, and of all thy Servants, we most humbly and heartily pray.

Our Father which art in Heaven, Hallowed be thy Name; thy Kingdom come; thy will be done in Earth as it is in Heaven; Give us this Day our Daily Bread, and forgive us our Trespases, as we forgive them that Trespase against us; And lead us not into Temptation, but deliver us from Evil;

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For thine is the Kingdom, and the Power, and the Glory, for Ever and Ever. Amen.

O LORD! our Heavenly Father, Almighty and Everlasting God, who hast safely brought us to the Beginning of this Day, Defend us in the same with thy mighty Power; and grant that this Day we fall into no Sin, neither run into any kind of Danger, but that all our Doings may be order'd by thy Governance, to do always that which is Righteous in thy Sight, thro' *Jesus Christ* our Lord. *Amen.*

O God whose Nature and Property is ever to have Mercy and to forgive, receive our humble Petitions; and tho' we be tied and bound with the Chain of our Sins, yet let the Pitifulness of thy great Mercy loose us, for the Honour of *Jesus Christ* our Mediator and Advocate. *Amen.*

The Grace of our Lord *Jesus Christ*, and the Love of God, and the Fellowship of the Holy Ghost, be with Us all Evermore. *Amen.*

EVENING-PRAYER.

The Psalms for the Day, being read, as before :

Let a Chapter be also read out of the Epistles, beginning with that to the Romans, and continuing on to that of St. Jude.

Then let the Master of the Family, proceed to Prayer in the following Manner.

TO the LORD our God, belong Mercies, and Forgivenesses, tho' we have Rebelled against Him, neither have we obeyed the Voice of the LORD our God, to walk in his Laws which he has set before Us.

Remember not, LORD, our Offences, nor the Offences of our Forefathers, neither take thou Vengeance of our Sins; Spare Us, good LORD, spare thy People whom thou hast redeemed with thy most precious Blood, and be not angry with Us for Ever.

Answ. Spare Us, Good Lord.

O most

O most Merciful, and Gracious LORD God, who dwellest in the Highest Heavens, yet Humblest thyself to behold the things which are done here upon Earth; thou chargest thy Angels with Folly, yea the Heavens are not clean in thy Sight; and what then is Man that He should be Clean? or He that is born of a Woman, that He should be Righteous?

O God! We Confess, with Shame and Confusion of Face, that we are not worthy of the least Regard from Thee whom we have so much offended; and whose Patience and Long-suffering we have so often, and grievously abused. O LORD! We have Sinned, we have done Wickedly; We have broken thy Holy Commandments by Thought, Word, and Deed; by doing those things which Thou hast Forbidden, and leaving undone the Things which Thou hast Commanded. And to make ourselves altogether Sinful, we have gone on in a continued Course of Sin, and Rebellion against Thee; And have persisted in it notwithstanding all the Motions of thy Holy Spirit, and the Checks of our own Consciences to the Contrary. Yea, this very Day we have not ceased to add new Sins, to all our former Guilt†.

And now, O God! what shall we say, or how shall we open our Mouths, seeing we have done these Things? O LORD! to us belongs Shame and Confusion of Face, because we have rebelled against Thee: But with thee there is Mercy, therefore shalt thou be feared. Have mercy upon Us, O God! after thy great Goodness, according to the Multitude of thy Mercies do away our Offences. Wash us thoroughly from our Wickedness, and cleanse us from our Sins: And grant us Grace so truly to Repent of, and Turn from our Evil Doings, that our Iniquities may not be our Ruin. Give us a deep Sense of our Sins past, and a hearty Sorrow and Contrition for them: And so endue us with the Grace of thy Holy Spirit, that for what Remains of our Lives we may walk more circumspectly before thee, redeeming the time because the Days are Evil.

† Here, let a short Stop be made for every one to call to Mind, wherein he has offended the Day before.

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To this End, purify our Souls from all corrupt Desires, and Affections; Mortify all our Carnal Lusts, and Appetites; make us as constant, and zealous to Deny, as we have ever been heretofore ready to Gratify and Indulge Them. Pour into our Hearts a Spirit of Piety and Devotion; of Love and Charity; of Humility and Self-denial; and Grant that these, and all other Christian Graces, and Virtues, may more and more increase, and abound in us. Remove from us all Envy, and Hatred, and Malice; and whatsoever else is contrary to our Duty towards thee, or towards our Neighbour: And so establish us in thy Fear, that it may never depart from our minds; but be a constant Security to us against all those Temptations which either the Devil, the World, or our own Flesh, shall hereafter minister unto us; to draw us into Sin, or to hinder us in our Duty.

More particularly, we pray thee, to pardon and forgive us whatsoever we have done Amiss this Day: O let us not lie down to rest under thy Displeasure: But grant us that Forgiveness of our Sins now, which we may never have any future Opportunity to ask of thee.

Take us, this Night, into thine especial Favour and Protection. Give thy Holy Angels charge over us, that no Evils happen unto us, nor any Dangers approach us, to disturb our Repose. Refresh us with comfortable Rest, and Raise us up in the Morning, with renewed Strength, and Vigour, to Praise thy Name. And now that we are about to lie down upon our Bed of Rest, grant us Grace seriously to consider that time when, in a little while, we shall lie down in the Dust: And since we know neither the Day nor Hour of our Master's Coming, make us so careful of our Duty, and so watchful against Sin, that we may be always Ready: That we may never live in such a State, as we should fear to die in; but that whether we live we may live unto the Lord; Or whether we die we may die unto the Lord; that whether we live or die we may be thine thro' *Jesus Christ* our Lord; in whose most Holy Name and Words, we farther call upon Thee, Saying:

Our

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Our Father which art in Heaven, Hallowed be thy Name; thy Kingdom come; thy Will be done in Earth as it is in Heaven; Give us Day by Day our daily Bread; And forgive us our Trespases, as we forgive them that Trespase against us; And lead us not into Temptation, but deliver us from Evil; For thine is the Kingdom, and the Power, and the Glory, for Ever and Ever. Amen.

The Almighty Lord, who is a most strong Tower of Defence to All them that put their Trust in Him; To whom all things in Heaven and Earth, and under the Earth, do Bow and Obey; Be Now, and Evermore, our Defender and Preserver.

Unto his gracious Favour and Protection we most humbly commend ourselves, and all that belong unto Us. The Lord Bless Us, and Keep Us. The Lord make his Face to shine upon Us, and be gracious unto Us. The Lord lift up the Light of His Countenance upon Us; and give Us his Peace, this Night, and for Evermore, *Amen.*

Note, That these Prayers may, with a very little Alteration, be as proper for single Persons to make Use of, as for Families.





The T A B L E.

Note, That in the following References s. signifies the Section, q. the Question, in which the Subject refer'd to may be found.

A	Ascend. s. xliii.
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